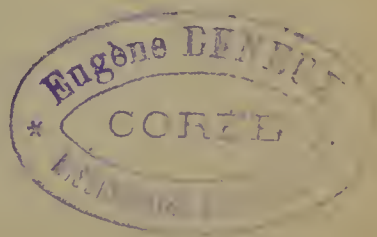


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THE CATHOLIC CHURCH in Korea



The
CATHOLIC CHURCH
in
KOREA



HONGKONG

IMPRIMERIE DE LA SOCIÉTÉ DES MISSIONS-ÉTRANGÈRES

1924

PASTORIS ÆTERNI VICARIO

BEATI PETRI SUCCESSORI

VISIBILI TOTIUS ECCLESIAE CAPITI

OMNIUM CHRISTI FIDELIUM PATRI ET DOCTORI

MISSIONARII OPERIS AMATORI

PIO XI

PONTIFICI MAXIMO

GLORIOSE REGNANTI

HOC " de Catholicismo in Corea " OPUS

HUMILLIMUM

DEVOTISSIMUM ANIMI PIGNUS

ANNO CXL AB INCEPTIS INEUNTE

ECCLESIA COREANA

PER SUOS PASTORES

PASTORI SUPREMO

D. D.

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THE FOUR BISHOPS OF KOREA

Mgr. Demange

Mgr. Devred
Mgr. MUTEL

Mgr. Sauer

THE CATHOLIC CHURCH in Korea

FOREWORD.

The Hermit Kingdom! Such was the name given to Korea through the long period when, sufficient to itself, despising and distrusting foreigners, it kept its doors closed to the world. Only Catholic Mission heroes in their zeal for the spread of the gospel dared to brave the proscriptive edicts against aliens, and entering this strange country by stealth, lived like hunted animals, preaching Christ's Kingdom till the martyr's crown was theirs. It was they who revealed Korea to the West.

But before relating the story of the Church in Korea and the part these men played in it, it will be worth while to take a cursory glance at the country itself, noting its condition especially before treaties were finally made with Japan and the western powers, when the Hermit Kingdom emerged from its self-imposed isolation.

Soil and products.—Korea with an area of about 85,940 sq. mi. is a remarkable mountainous country. A great chain, starting from the Chan-yan-alin in Manchuria, stretches from the north to the south, following at times quite close to the eastern shore, whose contours it parallels; lesser chains branching out in turn from this cover almost the entire country. A few plains are to be found in the west, but these are neither united nor extensive.

Forests were at one time very numerous, building timber abounded, especially pine and spruce, but during the past forty years these forests have been so denuded that little remains.

Korea is rich in gold and silver, copper and graphite; iron ore is very common, and there are several coal mines at present being worked, yielding excellent returns.

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Though its average latitude is that of Spain, Algeria, and the central part of the United States, the climate of Korea in winter is more rigorous than in those regions, and in summer is warmer. In the month of July comes the rainy season, which usually lasts a little more than two months. This is of great benefit to agriculture, for rice constitutes the chief product of the country, and an abundant supply of water is necessary for the successful cultivation of this precious grain. Wheat, barley, millet, sorghum, corn, buckwheat, the soya and several other kinds of bean are also grown.

Cotton, the variety known as *gossipium herbaceum*, thrives very well, and tobacco is raised in large quantity.

The native fruits usually have little flavor. We must however except the *kaki*, in appearance not unlike the tomato, which is the best fruit in Korea. Wild grapes may be found in the mountains, and with careful experimentation the European species will finally become adapted to conditions here.

There is in Korea a large number of medicinal plants, the most important of which is *ginseng*, whose root is valued highly and is in great demand in China. It has been successfully cultivated for a long time, but it is the wild *ginseng*, worth its weight in gold, which is chiefly sought after. This is a powerful tonic that produces marvelous results in the natives.

Wild animals are very numerous in Korea: tigers and panthers, as well as serpents, claim some victims each year; the bear and wild-boar are frequently found in the mountains; deer are sought by the Korean hunters for their long horns, from which highly prized remedies are made; the roe-buck and musk-deer abound, as also pheasants, wild ducks, bustards, cranes, egrets, etc.. Sheep are unknown here, and according to botanists, a certain very abundant herb, of the *carex* family, would be absolutely fatal during the process of introducing them in Korea. On the other hand, the ox reigns supreme, and is employed for cultivation and for transportation. But there is no milch cow, as the Koreans do not care for milk. The horse is represented by a small type, useless for work in the fields; like the ass and the mule it serves as a beast of burden. In view of the fact that

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roads did not exist formerly, other means of transportation were practically useless. Then there are the dog and the hog, the meat of the former providing one of the favorite native dishes. It is impossible to speak of the animal kingdom in Korea without mentioning the insects and vermin of all kinds: fleas, lice, cockroaches, bed-bugs, that swarm in this beautiful Land of the Morning Calm.

Climate.—The climate of Korea is generally healthful. In certain regions however, malaria and other diseases due to bad quality of the water are prevalent. Typhus, cholera, dysentery and small-pox at one time worked their ravages each year, but since the arrival of the Japanese, who introduced hygienic measures wherever possible, these scourges are better fought and the number of victims is lessened.

Inhabitants.—The Korean race is very mixed. It seems to combine Mongolian and European elements. This has led certain authors to suppose that the first inhabitants of the peninsula came from the west and from a great distance. Other elements were added to these first ones: (1) The Chinese element, coming from Chinese colonies which were founded in the course of the centuries in the North of the country and in the ports; (2) the Malay element which was mingled with Polynesian elements; (3) the Japanese element. In the early days of man's history, migrations took place more often by sea than by land (this has been proved to have been the case everywhere). Japan has been a refuge for widely scattered races; navigators have set sail for Japan from the southernmost part of the Asiatic continent or from the Malay Archipelago. In the same way, emigrants of various races have drifted to the shores of the Korean peninsula at different times. The combining of all these successive elements has resulted in the mixed population which we behold in Korea today. This explains the many different types we meet with in that country, though it may be said that all Korean faces have pronounced Mongolian characteristics.

At the present time the population of Korea is over 17 millions (census of 1923). There are only 350,000 Japanese in the country and a few thousand Chinese.

According to the official statistics, there are 28 births for every 1,000 inhabitants. Among Catholic Koreans, there are 42 births for every 1,000 inhabitants (year 1923).

The Language.— The Korean language is quite different from the Chinese. Chinese is monosyllabic. Korean, on the contrary, is polysyllabic and it belongs to the large group of agglutinative languages. It has resemblances with the Japanese and with the Ural-Altaic languages (Mongolian, Turkish, Samoyedic, etc.) Korean has striking analogies with the Dravidian languages of India. Since 1443, there has been a Korean alphabet, which some claim is imitated from an alphabet of Tibet and which is composed of 25 letters. There are 11 vowels and 14 consonants. Before this date, Chinese characters alone were known in Korea. The spoken language was not written down and all writing was done in Chinese. So it is not surprising that Korean has borrowed many words from the Chinese language. This borrowing of Chinese words in Korea is similar to the use made of Latin and Greek words in the formation of scientific terms in our modern languages.

Korea, long a vassal of China, has always professed great veneration for letters, but mental culture in Korea has never had a national character, formed as it always was along Chinese lines. More than this, the official writing and the books of instruction were not in Korean but in Chinese ; purely Korean literature was reserved to women and the illiterate, and a Korean scholar of old made it a point to appear ignorant of Korean script. Was it because Korean, a language that was alphabetic and composed with great simplicity, was unworthy of the conceited scholar, proud of his mastery of the very difficult Chinese tongue?

Social classes.— Old Korean society was divided into three classes : the nobility, the common people and the slaves. Practically all offices and dignities were reserved to the nobility ;



Tomb of Francis Xavier KOUEN,
in the district of Yangkeun. (The central elevation near which stands
a descendant of Francis Xavier KOUEN is the tomb of this martyr.)



Tomb of Peter Ri
is six leagues from Seoul near Chemulpo. (Peter Ri was baptized in Pekin
in 1784 and introduced christianity into Korea.)

exempt from conscription, their domicile was inviolable. And so powerful was the aristocracy that, despite intestine quarrels, it was able to retain its privileges for centuries, and to hold its ground in turn against the people, the mandarins and even the king. The Korean nobles acted everywhere the tyrannous master. Their number increased with extraordinary rapidity, and since all could not find employment in the government, and it was repugnant to gain their livelihood by labor, many resorted to extortion and theft, until the nobility of Korea became the greatest plague of the country. The common people had no political influence; they had but to submit in patience, with no hope of redress. Slaves were not very numerous, being found chiefly with the noblest families, by whom they were usually well treated.

The family.—The predominant family virtue is filial respect for parents. The Korean women, particularly in the homes of the noble and the educated, received little consideration; she was not the companion but the slave of man. Once married she was sequestered, and little heed was paid to her tastes or desires. For the past twenty years however her condition has been somewhat ameliorated.

The King and the Government.—Theoretically the king was independent and absolute master of all his subjects, but when occasion demanded the nobles could and did resist his authority. He received almost divine honors; his image was never struck on money lest his sacred countenance should fall into the hands of the lowly or roll to the ground—a woeful want of respect.

Up to 1894 the kingdom of Korea, under the suzerainty of China, was organized after the model of China under the Ming dynasty. All matters were finally referred to the king, who was advised by the Great Council of State, composed of three personages, the Admirable Counsellor, the Counsellor of the Left and the Counsellor of the Right. (In the Far East the left is more honorable than the right.) Under this Great Council was the Privy Council, the Court of Censors, the Court of Admonitions, the High Court of Justice, and the six Ministers of the Census,

Worship, War, Justice, Public Works, Interior and Civil Service.

The kingdom was divided into eight provinces, comprising a little over three hundred districts. At the head of the provinces and districts were governors and prefects, possessing the most varied powers. They served in turn, or at the same time, as administrators, judges, and collectors of taxes, or as official priests for the sacrifices offered on certain days, and for the rites in honor of Confucius.

Every year, as a recognition of the suzerainty of China, the king of Korea sent to Peking an embassy charged with bearing to the emperor the Korean tribute, and receiving in turn the official calendar. For the determination of the calendar was an imperial right, reserved exclusively to the Son of Heaven. This tribute, it seems, was largely compensated for by presents from the Son of Heaven to the king, when the latter enjoyed the imperial good will—for the annals of China record that sometimes the emperor withheld presents from his vassal for one or more years.

On the death of a member of the royal family, a Chinese ambassador conveyed to Seoul condolences and presents from the emperor. And on the advent of a new Korean king, an imperial embassy was sent from Peking to invest him. China was for Korea the *Great Country*, and was commonly known as such. But apart from these signs of vassalage, Korea was practically independent in directing its foreign affairs. Too small to hope for the conquest of her powerful neighbors, she resigned herself to closing her gates to all foreigners, and this under most severe penalties.

Religion.—At first the Koreans worshiped the Heavens, the Earth, the Heavenly Bodies and the various spirits in nature. Their beliefs still show many traces of this primitive worship. In the course of centuries many superstitions, idle ceremonies and Buddhist and Confucian traditions were added to these original beliefs.

Before the arrival of the Japanese, there were two official religions in Korea. The first was a replica of the official Chinese

worship. It consisted in making offerings of food and incense before the tablets of certain spirits: the spirits of the heavens, the earth, the mountains, the rivers, the spirits who protected the kingdom and the spirits of former kings and of great men. These rites were carried out either by the King himself, or by his ministers or by mandarins who had been specially delegated to accomplish them. In each pagan family, food and incense were offered to the ancestor-tablets. But no one took part in the rites accomplished in another family or in the official worship.

To this spirit worship must be added the particular worship of Confucius. As in China, this cult had its special ceremonies.

The second official religion was Buddhism. Buddhism came to Korea somewhere about the fourth century. It met with great success throughout the peninsula and from there it spread to Japan, where it enjoyed a similar success. Its power increased steadily and, in the middle ages, it was the supreme authority in the kingdom. But a change of dynasty, in the 15th century, brought about a decline of its power.

When the Japanese came to Korea, they restored to Buddhism the rights of which it had been deprived by the last Korean dynasty. At the present time, Buddhism is protected by the government. The statistics show that there are 40 Buddhist temples of primary importance and 1306 Buddhist temples of secondary importance. In these temples there are 7600 bonzes or bonzesses.

It was not enough for the Japanese to restore Buddhism. They have also introduced Shintoism with all their national mythology into the peninsula. They are now trying to spread Shintoism everywhere and there are already nearly 6000 Korean Shintoists.

Besides these religions which are officially recognized by the State, there are other religious groups. These sects differ greatly in name, in belief, and in their aim. They are more or less secret and their aim is political rather than religious. At present, however, they profess a certain doctrine in order to comply with the

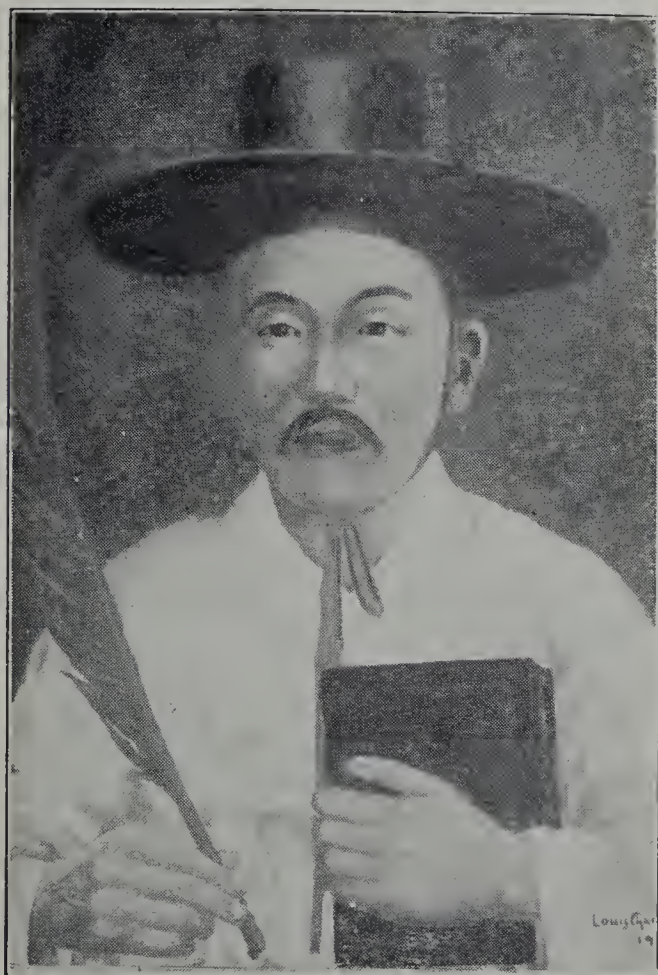
Japanese laws. Their number is increasing throughout the country. They split up and change their names or their programmes according to the intrigues under way or to the caprice of their leaders.

The most important of these sects is that of the *Heavenly Teachers* (Htyen-to-kyo). It was founded over 60 years ago. It is a mixture of Taoism, Confucianism and Buddhism, with some borrowings from Christianity. It claims to be the only national religion and drew upon itself formerly the hatred of the literati, who are declared enemies of all new fads. In those days it called itself Tong-hak, or religion of the East. This was by way of contrast with Catholicism, which the people called religion of the West. Its leader, Tchoi-tjyei-ou, suffered death as a rebel, in 1864. Before the coming of the Japanese and up to the time of the annexation, this sect was celebrated especially because of its organized revolts and its hatred of Christianity. It is still animated by the same spirit, but it has grown wiser by experience. It is now modernized and tries to get a hold on the young people of Korea by means of education, the press, etc.. This sect has today several hundreds of thousands of followers.

A rival society broke off from this sect as the result of a quarrel. It calls itself Si-htyen-kyo, or Heavenly Guard; it follows the same aim and professes the same doctrine. It has about 100,000 followers. They have already split into two groups with different tendencies.

Then there is the religion of the Ancestral Spirit (Taichyong-kyo) and religion of Tankoun (Tankoun-kyo). The second was derived from the first. The aim of both is to restore the cult of Tankoun, the legendary ancestor of the Korean race. There are other religions such as the religion of the Green Forest (Tchyeng-rim-kyo), the religion of the Great One, etc.. These cults are a mixture of superstitious beliefs and of teachings of a dangerous nature. Their chief tendency is an abuse of the excessive credulity of the Korean people.

Such is the present state of paganism in Korea. In contact with all these various doctrines, the soul of the Korean has



Rev. Andrew Kim,

Korean priest and martyr (1821-1846)

(Photograph from an oil painting made by a Korean
painter, Louis Tjyang, in 1920.)

acquired a sort of religious eclecticism. The country has been invaded by so many traditions and moral teachings of diverse origin that the minds of the Korean people present a most curious mixture. They even manifest a sort of indifference, they take no thought for the life to come, their attitude towards all that concerns religion is a species of practical scepticism; in a word they are atheists. But, if the Koreans have little religion, they are extremely superstitious. They believe the devil is everywhere. They look on certain days as lucky; and on others as unlucky. They have recourse constantly to the services of magicians, sooth-sayers and all manner of sorceresses.

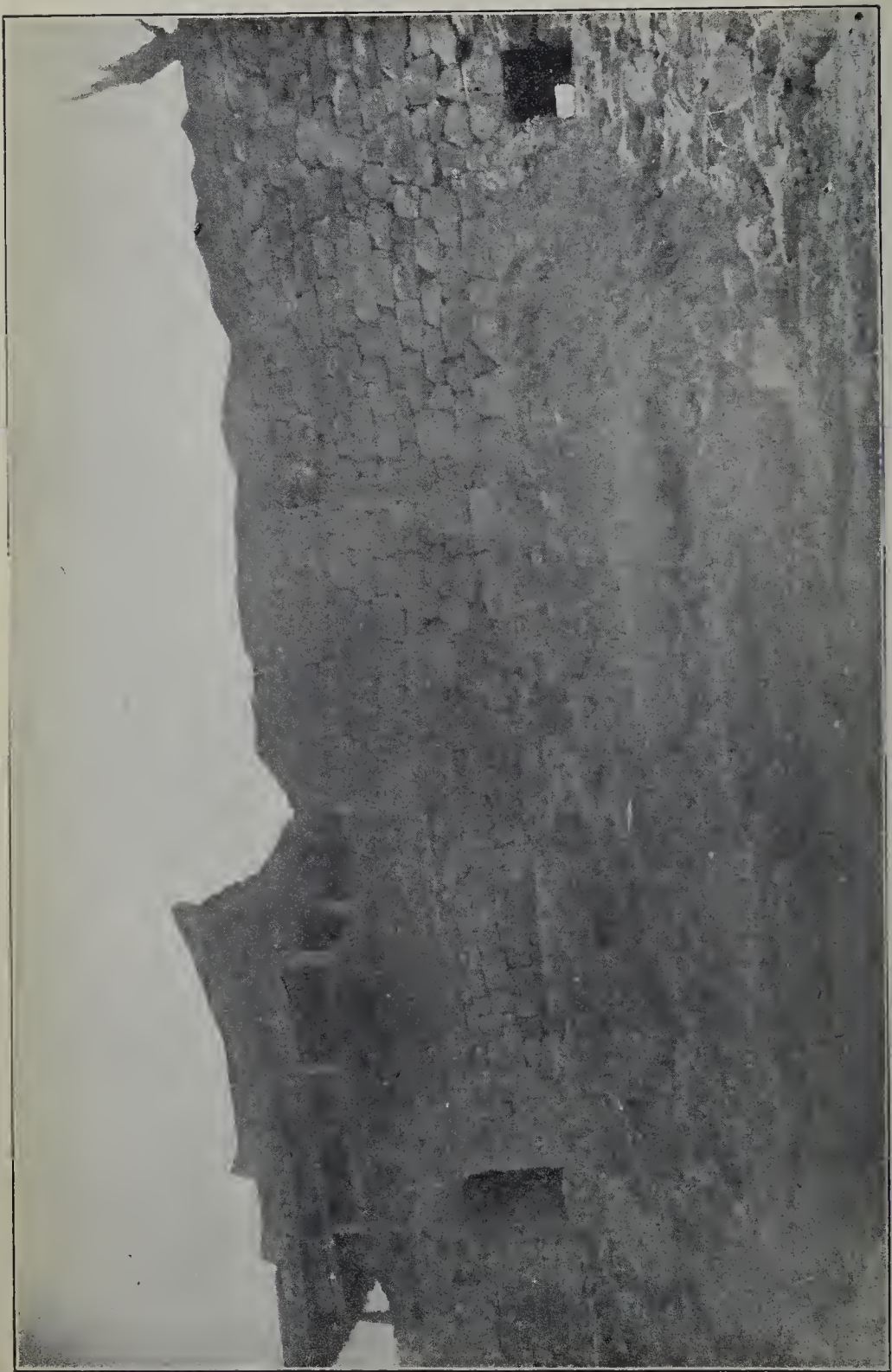
A Word on the History of the Korean People. — First came various legends. The son of the Creating Spirit grew weary of the heavens. He obtained permission from his father to go down to the earth, accompanied by three thousand spirits. He had himself proclaimed king of the universe, under a sandal-wood tree, in the vicinity of what is now the town of Hpyeng-yang. Unfortunately, he had not assumed the shape of a human as yet, and he found it very difficult to govern an earthly kingdom. He was soon satisfied, for he came upon a tiger and a bear who were talking together and wondering what they could do to become humans. A voice from heaven informed them that, if they wished to see their wish fulfilled, they must hide themselves away from the light of the sun for the space of three times seven days. Both animals submitted to the test, but the bear alone was able to hold out and it was changed into a woman. The first desire of this woman was to have a son. The king of the universe then drew near, carried on the wings of the wind. He circled once around her, while she was seated on the banks of a stream, and then breathed upon her with his mighty breath. Soon after she gave birth to a son. She laid him on the moss, in the shadow of the very sandal-wood tree under which the son of the Creating Spirit had had himself proclaimed king of the universe. Several years later, the nine tribes of the country found him under this tree and they made him their king. Thus was founded the first kingdom of Chosen, the Land of Morning Calm. The legend tells us

that this took place in the year 2333 B. C. This marvellous personage is said to have lived for over a thousand years. Then he disappeared suddenly from the earth and no one knew where he had gone. Nevertheless, his grave is still venerated, in the district of Kangtong. Legends sometimes present such contradictions. History has given this legendary monarch the name of Tankoun (the lord of the sandal-wood tree). His successors were soon driven out by a Chinese invasion (1122). The invaders founded the second kingdom of Chosen, while the successors of Tankoun took refuge in the northeast of the country. There they founded the kingdom of Pou-ye. This kingdom is said to have extended as far as the Sungari river in Manchuria.

In the year 194 B. C., there was another Chinese invasion. The third kingdom of Chosen was founded, once more on the same territory (North Eastern Korea and Southern Manchuria). In 108 B. C. the Hans of China subjected this kingdom to a military protectorate, but only for the space of a few decades. In 194 B. C. three confederations were formed: — the confederation of Mahan, in the southwest of Korea, was made up of 54 tribes; in the southeast of Korea 12 tribes had come together to make the confederation of Sinhan and, in South Korea was Pyenhan, made up of 13 tribes. These confederations were doubtless formed in order to withstand the invaders more efficaciously.

In the year 57 B. C., we deal no longer with legends, but with history properly speaking. At this time, there were three kingdoms in Korea. In the north, was Kokourye. It succeeded the third kingdom of Chosen, which threw off the yoke of the Hans. Five centuries later, in 494, Kokourye took possession of the kingdom of Pou-ye. The second kingdom was Sinra. It was made up of the former Sinhan confederacy, and it soon took possession of the former Pyenhan confederacy as well (South Korea). Finally, there was the kingdom of Paik-tjyei, made up of the former Mahan confederacy. These three kingdoms were constantly at war with one another and, throughout the centuries, they were at war with China and Japan. In the fourth century of





The northern door to Euitiyou.

(at the right is seen the opening in the wall which the missionaries used to avoid detection in stealing into Korea)

our era, Buddhism and Chinese literature entered the peninsula. From there they reached Japan. Confucianism was brought to Korea in the eighth century and likewise spread to Japan.

In 681, begins the period of national unity. The kingdoms of Kokourye and of Paik-tjyei become subject to the Tang dynasty of China and to the kingdom of Sinra. This latter kingdom disappeared, as the result of a revolt in the ninth century.

In 918, a single kingdom, that of Korye, was established in the place of Sinra. From Korye comes the European name of Korea (the country of wonderful mountains).

Korye placed itself under the protection of China. This was the only means of living in peace and freedom. For several centuries after this, the influence of Chinese civilization and of Buddhism was more and more predominant in the peninsula. During the same period the rivalry between the civil and the military authorities increased, a nobility composed of functionaries was formed and there also arose a class of Confucian literati.

There was a conspiracy in Korea after the Ming dynasty had overthrown the Mongolian dynasty in China, in 1392. As a result of this plot, the dynasty of Korye was overthrown and a fourth kingdom of Chosen was founded.

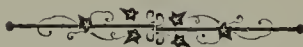
This revolution was followed by a violent reaction against Buddhism, and Confucianism triumphed. Two hundred years later, the Japanese invaded Korea and, at one time, they occupied the whole peninsula. But they subsequently withdrew and kept only the port of Fusan, in the south east. From that time on, the Korean king was obliged to notify the Emperor of Japan when he ascended the throne and he had to pay him tribute.

When the Manchu dynasty overthrew the Ming dynasty in China, in 1636, the vassalage to which Korea was subjected became more exacting. Every year the king was obliged to send an embassy to Peking to pay tribute and receive the Chinese calendar. Korea plays a more and more modest role. Her history during the last three centuries can be summed up under three main heads:—the formation and rivalry of various political parties, which engage in merciless disputes; ceaseless palace

intrigues ; and, from the close of the 18th century, bloody persecutions of the Catholic Church.

We will give further on in detail the history of Korea in modern times ; how she entered into contact with foreign nations and finally became subject to the rule of the Japanese.

Such is a general description of this pagan people, and we hope it will enable the reader to understand better what the Catholic Church has attempted during a century or more, for the conversion of the Korean people to the true faith, and against what odds she has struggled to establish the Kingdom of Christ.



FIRST PART.

The INTRODUCTION of CHRISTIANITY into Korea, and the FIRST PERSECUTION. (1784-1831)

The Japanese Invasion in the Sixteenth Century.—In 1592, Hideyoshi, better known as Taiko Sama, sent an expedition into Korea. His plan was to take possession of the Korean peninsula and impose upon it the Japanese laws. His force of 200,000 soldiers soon overcame the Koreans, as well as the Chinese who had hastened to their assistance. There were some Catholic soldiers in this expeditionary army—this was forty years after the death of St. Francis Xavier, and the Church in Japan was in a flourishing state—and Fr. Gregory de Cespedes, a Jesuit, had been sent from Japan to Korea to minister to the men. While there he made several attempts to preach Christian doctrine to the Koreans, but in vain (1594).

The following year, he was obliged to return to Japan. Soon after, Taiko Sama, about to die, recalled his troops from Korea.

The Japanese army took many prisoners while in Korea and sent them to Japan as slaves. Some of them, on hearing the gospel, were converted, and when persecution broke out in the early part of the seventeenth century they shared with their Japanese brethren the glory of confessing Jesus Christ. Their life and martyrdom belong to the Church in Japan, but by birth these are the first fruits of the Church in Korea. Nine of them are included in the list of 205 martyrs whom Pope Pius IX beatified on July 7, 1867.

It was impossible to preach the gospel to the Koreans efficaciously during the Japanese invasion; the time was inopportune as the natives were not disposed to listen to the preaching of the new religion by one who followed in the trail of the invaders. It was not until two centuries later that the day of salvation finally ar-

rived for Korea. Behold how Providence arranges all things! For it is a truly remarkable fact that the Church began in Korea without direct evangelization. In the words of Holy Scripture: "*He reacheth from end to end mightily and disposeth all things sweetly.*"

It was customary, as we have already remarked, for the king of Korea to send an embassy to Pekin every year, with tribute for the emperor. During their sojourn in the Chinese capital these envoys chanced to meet the Jesuits who resided at the court. The latter on several occasions presented them with books of their own composition, treating either of the natural sciences or of Catholicism. The Korean Annals allude to the fact that as early as 1631 a Korean ambassador was in touch with these famous Jesuits, and at the beginning of the seventeenth century, Fr. Ricci's *True Principles Concerning God*, was already known in Korea. Being of an inquisitive nature and eager for science, the Korean scholars were quick to secure some of these books, which they passed from one to another.

One day several celebrated Korean savants conceived the idea of withdrawing into solitude, to give themselves over to the study of philosophy. Among these were Ri Tek-tjo, surnamed Pyek-i, Kouen Tchyel-sin-i, and two brothers, Tyeng Yak-tjyen and Tyeng Yak-yong. After discussing different questions concerning human nature, heaven, and the world, they retired to peruse together the Christian books that had fallen into their hands, and found the doctrine on the Providence of God, the soul, virtue and vice, so beautiful that at once they resolved to conform their morals to the divine precepts. This was in 1777. The precious seed was planted. Little by little we shall see it develop.

The father of an intimate friend of Pyek-i having been named Chinese ambassador in 1783, his son Ri Syeng-hun-i was to accompany him to Pekin. Pyek-i realized the great opportunity offered by the voyage of his friend, and at once made known to him the doctrine taught in the books received from the Jesuits, inducing him to make a thorough study of the new religion



The Tai—Ouen—Koun

(*Father of the king*)

during his visit. His friend, in admiration of what he heard, promised to seek further information of the missionaries, and he did even more: for, thanks to the frequent interviews obtained with them and the Franciscan Bishop of Peking, Alexander de Gouvea, he made up his mind to embrace Catholicism at once, was baptized under the name of Peter, and returned to Korea in 1784, bringing with him crosses, rosaries, statues and Christian books.

The Establishment of a False Ecclesiastical Hierarchy.

Pyek-i now devoted himself to the study of the books just brought from Peking and was soon baptized by his friend Peter Ri, who gave him the name of John Baptist. But that was not enough for him; fired with zeal he became an apostle of the new doctrine and, with the assistance of Kouen Il-sin-i who had been baptized with him under the name of Francis Xavier, soon won over several of his countrymen. Conversions were numerous and ere long certain Koreans with malicious intent tried to stir up a revolution. But the king feared to be severe and did nothing more than subject a few converts to torture. Unhappily Pyek-i himself apostatized. Peter Ri weakened for a while, but his courage returned quickly and a little later we find him inspired with a high purpose, the establishing of a Catholic Hierarchy in Korea. He had seen in Peking a bishop, priests and other clerics; he had assisted at mass; he had learned how the sacraments were administered; and he had books that treated of the ceremonies of divine worship. What was wanting to these converts in order to establish a Korean clergy? Nothing, it seemed to him. So the Christian leaders conferred on the matter and elected Francis Xavier Kouen as bishop, and Peter Ri and some others as priests.

In absolutely good faith they began to preach, baptize, hear confessions, confirm, and celebrate mass, arousing great fervor among the faithful. They continued doing this for two years, until 1789, when upon closer examination of their books on religion they began to have scruples as to the validity of their appointments. At once they ceased performing the functions of

the ministry, and sent letters to the Bishop of Pekin consulting him in the matter.

In his answer, the Bishop, while exhorting them to perseverance in the faith, reproved them severely for having rashly exercised the functions which only Holy Mother Church could empower them to do through the sacrament of Holy Orders. For their consolation, however, he granted them permission to preach, to teach Christian doctrine, to baptize converted infidels — labors which could not but meet with Divine favor.

The Bishop's letter was a source of great joy to the Koreans, who immediately complied with his orders. They felt, however, the need of priests to vivify and strengthen their religion by dispensing the sacraments. So without delay they sent two delegates to Pekin on a double mission: to ask for missionaries, and to question the Bishop as to the lawfulness of certain rites and of ancestor worship.

The Bishop promised to send a missionary soon, to be their father and guide, and at the same time warned them against superstition and ancestor worship which were forbidden. There was much rejoicing among the Christians when they heard of the coming of a priest, but the decision concerning the native religions proved a stumbling block to some. Even Peter Ri found it repugnant to relinquish the worship of his deceased relatives.

Arrival of the Chinese Priest, James Tjyou. His Martyrdom.

In 1791, the Bishop of Pekin, true to his promise, sent to the Korean frontier a priest from Macao, named John Dos Remedios. Persecution had just broken out, rendering it impossible for the faithful to send anyone to the meeting place agreed upon beforehand, to guide the missionary into the country, and the disappointed priest was obliged to return to Pekin. During the persecution many converts in Seoul and throughout the province gave testimony of Jesus Christ in the midst of torment and won the crown of martyrdom; a few, a thing to be expected, denied their faith.

Despite persecution and apostasy, however, the number of



The King and Prince

Christians rose to over 4000 in 1794, and the presence of a priest became more and more necessary. In the meantime John Dos Remedios died without having entered Korea.

A Chinese priest, Fr. James Tjyou, was named to replace him. He succeeded in meeting the Christians who had come to guide him, and entered Seoul in the beginning of 1795. With burning zeal he administered the sacraments, but his presence was soon discovered, the king had given orders for his arrest and he had barely time to escape. The head of the house where Fr. Tjyou had lived and the two Christians who had brought him into Korea were arrested. All three underwent a most glorious martyrdom, their bodies being thrown into the river. This persecution was local and soon abated, whereupon the missionary exercising the strictest precautions carried on a fruitful ministry for five years. The Christians continued to increase, and in 1801 their number reached more than 10,000. To give impetus to the propagation of the faith and as an efficacious aid to his own singlehanded efforts, Fr. Tjyou had established the Confraternity of Christian Doctrine, which aroused the greatest fervor among the faithful and produced wonderful results. This progress would have continued but for an unfortunate incident which revived the persecution. A case containing books, religious articles, and many of Fr. Tjyou's letters was discovered by the police, and caused great excitement among the officials. The Christians were again hunted, arrested and imprisoned. The priest knew that a price had been placed on his head; and in the hope of saving his flock he delivered himself to the judges on April 28, 1801. In eloquent terms he defended the Catholic faith before the court, but in vain. After being subjected to various tortures he was condemned to death and executed on May 31, the Feast of the Blessed Trinity. That same year three hundred Christians won the palm of martyrdom. This was the first of four great persecutions that drenched in blood the Church in Korea.

The Church in Korea without Missioners for Thirty Years.

Fr. Tjyon removed from their midst, the Koreans were without a shepherd for thirty years, and the perseverance of the

greater part of the converts, deprived as they were of all spiritual help, was a miracle of grace. The years 1815, 1817, and 1825 were marked by the martyrdom and triumph of several confessors of the faith. During this long period the Korean Christians made repeated attempts to acquaint the Bishop of Pekin, and even the Sovereign Pontiffs (Pius VII and Leo XII) with their plight. Alas! the Bishop of Pekin could no longer help them. He had died in 1808, and his co-adjutor, who had never been able to obtain permission to enter the imperial city, died in Macao in 1818. From that time on, the Bishop of Nankin ruled the Church in Korea from afar. Pope Pius VII was in prison in Fontainebleau when the letter from the Korean Catholics reached him, and he was powerless to do aught save sympathize and pray for his afflicted children. Leo XII, in 1827, received a second letter addressed to the Holy See by the Koreans. This time their efforts were fruitful.



SECOND PART

Bloody persecutions ; numerous Martyrs.

§ I.— Korea created an Apostolic Vicariate.— Persecutions of 1839 and 1846.

Bishop Bruguière, First Vicar Apostolic of Korea.— At the instance of the Sovereign Pontiff, the Congregation of Propaganda directed the attention of the Paris Foreign Mission Society to the needs of the Koreans. Lengthy conferences ended in the creation of an apostolic vicariate, and the appointment of Bishop Bruguière, Co-adjutor of Siam, at its head. He started for his new mission in 1832, and expected to reach it by crossing China. Fr. Maubant, a young missionary, and a Chinese priest Fr. Pacific Ryou, who had made his studies in Propaganda College, were selected to assist him. Fr. Ryou went on ahead of the others and succeeded in entering Korea in 1834.

It was impossible for the two Europeans to travel together in the interior of China, and so Bishop Bruguière and Fr. Maubant took different routes, arranging to meet in Tartary. Fr. Maubant, bold and fearless, arrived first, having even entered the city of Peking in broad daylight, without an imperial permit — a thing no European had done for centuries. It was two years before Bishop Bruguière joined his apostolic companion in Sivang, Tartary. Here they passed a year planning an entrance into Korea. Obstacles arose when the guides sent from Seoul sought to dissuade them from entering Korea, alleging that as European missionaries their lives would be in danger. It was learned later that Fr. Pacific Ryou was the one back of the opposition, for he had become ambitious to assume charge of the mission himself, under the jurisdiction of a distant bishop. He had even planned to send two young Koreans to China, to study for the priesthood. At last, because of the inexplicable attitude of the guides, who

carefully concealed their real motives, Bishop Bruguière was obliged to threaten excommunication to get them to abide by his decision. Under this threat the guides no longer held out their objections and on October 7, 1835 the Bishop started for the Korean border, which he had decided to cross first himself.

Alas, the courier who was to have brought news of the Bishop's entrance into Korea was the messenger of his death. Upon arriving at a Christian village called Pie-li-keou, in Mongolia, on October 20 Bishop Bruguière became suddenly ill and died within an hour. He had the consolation of having a Chinese priest by his side. Like another Moses, the first Vicar Apostolic of Korea died within sight of the promised land without being able to set his foot thereon.

Entrance of Fr. Maubant into Korea.—Immediately upon hearing of the death of his Bishop, Fr. Maubant hastened to Mongolia to pay him the last honors. He then started for the Korean frontier, for he wished to take advantage of the winter season in order to cross more easily the Yalu River which freezes over at this time. His plans succeeded without a hitch. Under guise of a Korean in mourning he overcame innumerable obstacles, finally reaching the capital, where he arrived in January 1836, and met Fr. Ryou.

At once he set to work. Ignorant of the language, he had those who knew Chinese write their confessions; and those who did not he told to have their confessions written for them, or to make use of an interpreter. In the meantime he composed an examination of conscience in Chinese, and had a copy made in Korean which he learned by heart. Henceforth he had not a free moment particularly since Fr. Ryon, instead of being a help was a hindrance. The latter, from the days of his arrival in Korea, had refused to learn the native language, thus depriving many of the faithful of his counsel and the consolations of the sacraments. He had remained in the capital, neglecting the Christians scattered through the province, and used his priesthood for material gain. Fr. Maubant soon learned these facts, and then it dawned on him why the Chinese priest was so interested in preventing



Korean Mourning costume used as a disguise by missionaries
on entering Korea from 1836 to 1890

the European missionaries from entering Korea. He tried by every kindness to lead his companion back to the right path ; failing in this, he was obliged, as mission superior, to send him back to China. At this very time, a new missionary, Fr. Chastan, who had been assigned to Korea a long time before, was trying to enter the kingdom. The messengers sent to meet him, towards the end of 1836, escorted the Chinese priest on his way. With them also went three young Koreans whom Fr. Maubant considered to have vocations to the priesthood, and he was sending them to make their studies in Macao. We shall have occasion later on to refer to these first fruits of the native Korean clergy.

Fr. Chastan enters Korea.— As prearranged, Fr. Chastan reached the Korean border on Christmas Day, 1836, and three days later the Korean courier arrived. "*Can you walk like a poor man under a load?*" they asked. "*To be sure*", he answered, "*since I am poor myself*". They started on the journey at midnight December 31, crossing the ice-bound Yalu River under cover of darkness, and undetected by the customs officials. Fifteen days later the two missionaries were together in Seoul. They spent some time studying Korean, and when Fr. Maubant had fully recovered from a sickness that brought him close to the grave, they visited the Christian communities, organizing them, appointing catechists, and making known the regulations concerning baptism, marriage, burial and services on Sundays and holydays.

Bishop Imbert, second Vicar Apostolic of Korea.— The two missionaries were taxed to their utmost. However help was on the way. About midnight of December 18, a bishop set foot on the soil of Korea for the first time in its history. The angel sent by the Lord Jesus to the Church in Korea was Bishop Imbert, Titular Bishop of Capse.

As soon as his superiors learned of the death of Bishop Bruguère they cast about for the most competent successor, and the choice fell upon Fr. Imbert, for twelve years a missionary in Sut-

chuen. The Holy See approved the choice, and he was consecrated Bishop on May 14, 1837, by Bishop Fontana, Vicar Apostolic of Sutchuen. Without losing time he started out for his new mission field, feeling sure of meeting Christians among those who accompanied the annual Korean embassy. He was not mistaken for they were at the border when he arrived about the middle of December. Dressed like the missionaries who preceded him, in a mourning attire that concealed the face, he crossed the Yalu on the ice, by night, and on the evening of January 1, 1838 was in Seoul where Fr. Maubant received him. Fr. Chastan was away on a missionary tour of the south and did not meet his Bishop until May.

Bishop Imbert spent three months studying the language and then began his apostolate. At the close of the year, two thousand adults had been baptized. The Church of Korea awoke to a new life. When Fr. Maubant arrived there were six thousand faithful; at the end of 1839 this number had increased to nine thousand.

Persecution of 1839.—The beginning of 1839 seemed to give promise of better days, when without warning a most furious persecution broke out. The prime minister of the kingdom had resigned, and the man who succeeded him bitterly hated even the name of Christian. All hopes for the Church were dissipated. Towards the end of January, the Bishop, hearing of the arrest of three Christian families, terminated his tour and hastened back to Seoul, where a thousand Christians were waiting to receive the sacraments. Despite the warning of the Bishop, the Christians made the mistake of gathering in too great numbers at one time. There were traitors on hand vile enough to sell their brethren, and the house where the Christians gathered was surrounded by the police. Arrests were made here and in the country places, and even some of the Bishop's vestments were carried off. From then on the Christians were hunted down and taken in such numbers that the prisons were filled. A report was made by the prime minister, to which the Queen Regent replied: *If the Christians swarm through the kingdom again, it*

is because they were not completely exterminated in 1801. It is not enough to cut down a weed ; it must be uprooted.

The Arrest of Bishop Imbert.—The enemies of the Christians became all the bolder after this pronouncement. Forty were shortly condemned to death, though the authorities dared not execute the sentence completely. In the month of June indeed, the persecution seemed to die down, but in July a new edict stirred up the fires afresh and executions followed in rapid succession. Bishop Imbert had profitted by the lull in the persecution to visit the Christians in outlying districts. Calling his two fellow missionaries, they held council and decided to remain hidden until the Bishop counselled otherwise. Their next meeting was to be in prison, for a traitor discovered the hiding place of the Bishop.

August 10, the feast of St. Lawrence, his patron, the Bishop was betrayed, and realized the hour had come to lay down his life. He said Mass for the last time, and went forth to deliver himself to the police, who he knew were lying in wait for him close by. He was at once arrested and brought to Seoul, where he suffered various tortures.

Arrest of Frs. Maubant and Chastan.—Bishop Imbert thinking that the faithful would be spared were the two missionaries to surrender to the authorities, wrote them the following note: *The Good Shepherd giveth his life for his sheep ; if you have not embarked, come with the messenger, Son Kyei-tchyang.* This was the name of the chief of police, who had orders to arrest the missionaries. Fr. Chastan had left, and Fr. Maubant alone received this communication from the Vicar Apostolic. At the same time he wrote to the chief of police: *Ra Sin Pou (Fr. Maubant's Korean name) informs Son Kyei-tchyang that he cannot leave just now for Pal Keui-meri, where he is expected, because Tjyeng Sin Pou (Fr. Chastan) is far away. We shall report together in ten days. I hope you will have a change of heart, that you may be happy after death.* Fr. Chastan hastened to rejoin Fr. Maubant, and together they wrote letters to the Christians, to the Cardinal

Prefect of Propaganda, and to members of the Foreign Mission Society. It would take too long to quote from all these letters, but we cannot refrain from giving the text of one addressed to their confrères. The few lines of farewell that follow express a generosity inspiring to all that read them :''

KOREA September 6, 1839.

Bishops and Fathers,

Dear Confrères :

Divine Providence Who led us hither, despite many obstacles, now permits the peace we enjoy to be disturbed by a cruel persecution. The picture drawn by Bishop Imbert, before being put in prison—which will be sent along with these letters—describes the cause, progress and effects of the persecution.

Today, September 6, we received another order from the Bishop, to offer ourselves for martyrdom. We have the consolation of leaving after offering for the last time the Holy Sacrifice. How consoling to be able to say with St. Gregory : “Unum ad palmam iter, per Christum mortem appeto” (For me there is but one road to the palm of victory; I desire to die for Christ.) If we are so fortunate as to secure this beautiful palm, “quae dicitur suavis ad gustum, umbrosa ad requiem, honorabilis ad triumphum” (described as sweet to the taste, restful to the weary, ennobling victory). Render thanks to the Lord for us a thousand times, and do not fail to send assistance to our poor neophytes, about to become orphans again. For the encouragement of those confrères who are destined to replace us, we have the honor to inform them that the Prime Minister Ni has had three big swords fashioned for cutting off heads. If there were anything to lessen our joy as we are about to go, it would be leaving these fervent converts to whom we have had the happiness of ministering for three years, and who love us as the Galatians loved St. Paul. But we are to attend too big a feast to let sadness enter our hearts. We gladly recommend these dear converts to your ardent charity.

With humble farewells,

James Honore Chastan

Peter Philip Maubant.

巡中軍鄭公志鏐斥邪紀蹟碑

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 洋鄭公之切兮山高水長

光緒二年丙子十月 日

折衝將軍平安道 巡中軍駒城李在請撰

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Memorial tablet commemorative of the "destruction" of Catholicity in Korea which was erected during the persecution of 1866.

Martyrdom of the Three Missioners. — The two priests were put in prison immediately, with Bishop Imbert, and on the third day of their reunion they stood before their judges. On three consecutive days they were questioned and tortured. The judges, unable to learn from them the names of the faithful, arranged for their transfer to another prison. Again they were questioned by the chief officers of the kingdom, who finally condemned them to death. September 21 was the day of their triumph.

On that day, the feast of St. Matthew, they were carried forth in sedan chairs, with their hands tied behind their backs, and surrounded by a hundred soldiers, just as great criminals are led to execution. A stake had been erected on the spot chosen for torture, about three miles from Seoul, on the banks of the Han-kang River. From the top of the stake was hung a banner inscribed with the sentence of condemnation. No sooner had they reached the appointed place than they were stripped of all clothing except their pantaloons. Then the soldiers tied their hands before their breasts, passed poles under their arms, pierced their ears from top to bottom with arrows, and having dashed water in their faces followed it up with a handful of lime. After this six men took hold of the poles and encircled the place to expose them to the derision and vile insults of the crowd. Finally they were made to kneel, while a dozen soldiers with drawn swords ran around them feigning combat and giving each a blow with the sword. The first blow that Fr. Chastan received only cut off the top of his shoulder, and instinctively he rose up, but at once fell on his knees again. Bishop Imbert and Fr. Maubant remained stationary. Their heads were cut off, and a soldier brought them on a board before the mandarin who proceeded to inform the court of the execution.

Thus died these three courageous apostles of Jesus Christ. On September 23, 1857, Pius IX of blessed memory, declared them venerable together with seventy-nine Koreans. Their cause is now being considered in Rome and there is every hope that in the near future we shall see their names inscribed among the blessed.

Bishop Ferreol, Third Vicar Apostolic.—The persecution was quite general, and continued to rage until the month of February 1840, when it quieted down. The faithful were scattered and reduced to misery, but the enemies of the Christian religion were mistaken if they hoped to see it disappear. On the contrary the gospel spread throughout the kingdom. In the most remote towns and mountains, from the prime minister to the insignificant jailer, all heard the principal teachings of the Church explained. The seed of the Divine Word was borne by the tempest to all parts of the land, and who can count the number of souls in whom this seed produced the fruit of salvation? At all events we have this statement from the missionaries: That from the time of the persecution contempt for the Christians ceased. The hostility of the government was not lessened, but public opinion rendered justice to the charity, patience, good faith, courage, and all the other virtues so beautifully exemplified by the martyrs.

Other missionaries hastened to take the places of the apostles who had fallen by the sword. First was Fr. Ferreol, who was on the way to Korea before receiving any inkling of the persecution. Leaving Bordeaux in May 1839, he arrived in Sivang, Tartary, towards the end of 1840. Here it was that he began to feel uneasy concerning the lot of the missionaries and Korean Christians. There was no word from the mission, no Christian messenger had come to Peking, no one had come to the border. For two years he tried in vain to get in touch with the Korean Christians who on their part were vainly trying to make known to the outside world the sorry condition of the Church. At last, however, a Korean messenger got in touch with an envoy of Bishop Ferreol—just named as successor to Bishop Imbert, whose martyrdom had finally become known in Peking and Rome.

Andrew Kim, the First Korean Priest.—The one who was fortunate in renewing the bonds with Korea was called Andrew Kim. He was one of the three young men whom Fr. Maubant had sent to Macao to study. Of the three, one had died quite a while before. The two others, now well advanced in their studies,

had accompanied Fr. Maistre, a new missionary, when he came to join Bishop Ferreol. The latter learning the sad plight of the Church in Korea, had but one desire: to be consecrated as soon as possible, and hasten to succour the poor Koreans. Unfortunately difficulties of all sorts prevented him from receiving the episcopal unction until December 31, 1843, and even after that he was obliged to wait until 1845 before setting foot on Korean soil. During the interim, it was Andrew Kim, the courageous seminarian, who on several occasions, at the instance of the Bishop, sought out means of penetrating Korea. Entrance by the Yalu had become more and more perilous, for the government was on the lookout and guarded the frontier carefully. On the other hand, the Christians, intimidated by the persecution, exaggerated the difficulty of the undertaking. The courageous Kim, seeking a different port of entry into the country, traversed the frozen plains of Manchuria, arriving at the frontier near Houn-Tchyoun, in the north of Korea, not far from the Japan Sea. Here he met, at the annual fair, some Korean Catholics. Among them it was agreed that Bishop Ferreol should be on the opposite side of the Yalu the following year, in order to enter Korea in the train of the embassy. The Bishop was there at the time appointed, but the Christians considered his entrance just then impossible. They agreed to try to bring in Andrew Kim, who once in the country was to devise means of establishing relations with China by sea.

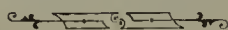
Successful in gaining entrance, he made for Seoul, where he became acquainted with the religious situation. He then bought a boat, and accompanied by eleven Christians whom he kept in the dark as to his purpose, headed for Shanghai, where he landed after a three weeks' voyage. Thanks to his knowledge of French, he was recognized, and Bishop Ferreol accompanied by a young missionary, Fr. Daveluy, came to meet him.

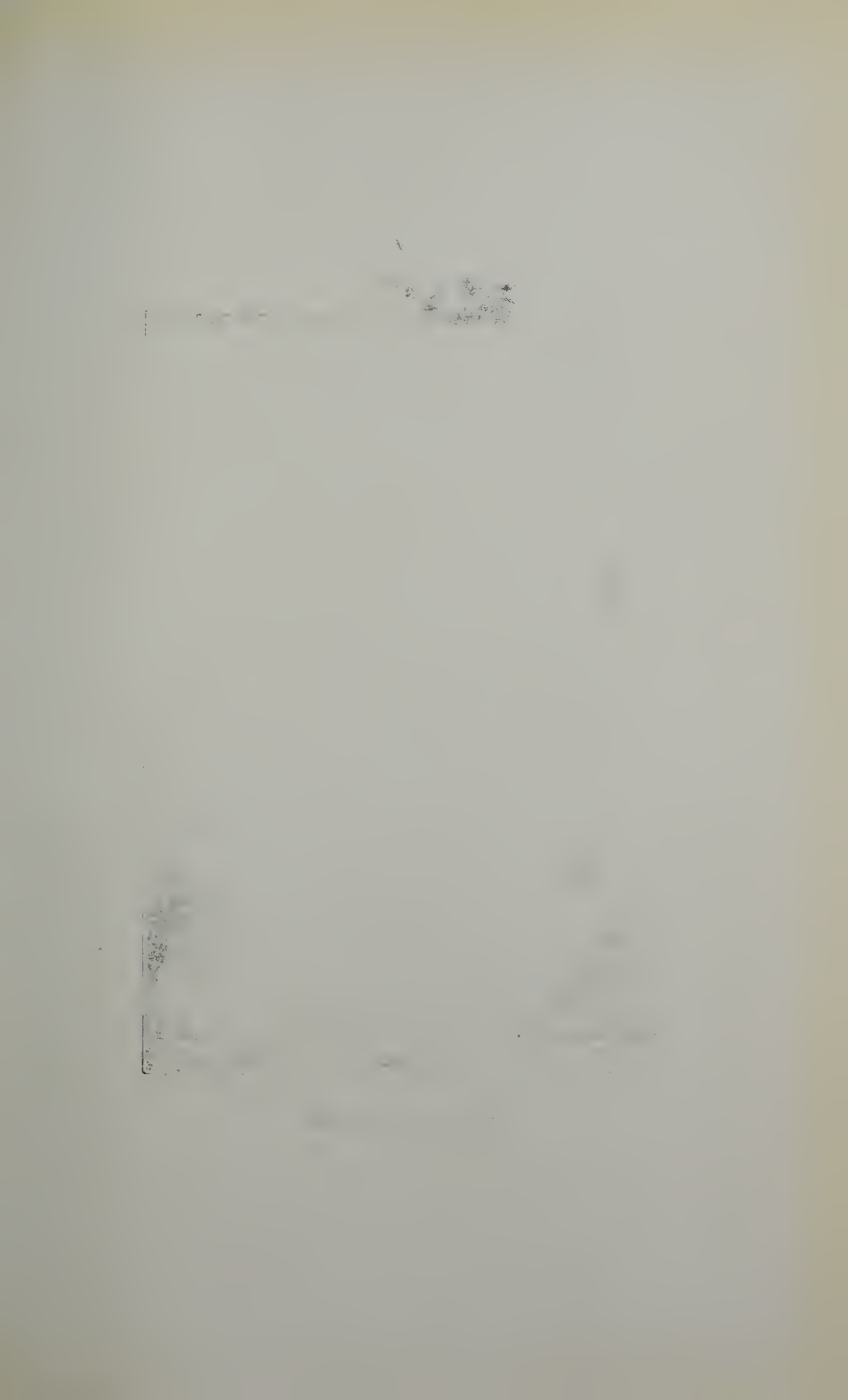
A few days after their arrival at Shanghai, a touching ceremony took place in the midst of a little group of Christians. On August 17, 1845, Bishop Ferreol raised to the priesthood the intrepid Kim, who had previously received deaconship in Manchuria. On

September 1, the new priest embarked, taking aboard in secret Bishop Ferreol and Fr. Daveluy, and set sail for Korea. After a long and perilous voyage, they landed without incident in the country south of the capital.

Death of Fr. Andrew Kim.—Bishop Ferreol was intent on one thing, to reach Seoul, consider the state of affairs, and arrange for the entrance of Fr. Maistre whom he had left in Manchuria with the seminarian Thomas Tchoi, a deacon. This mission also was confided to Fr. Kim. Unfortunately he had scarcely begun to converse with some Chinese fishermen along the coast when he was arrested. His courage did not fail him for an instant. At first he hoped to pass for a Chinese, but quickly realizing that he was detected he proudly answered the questions put to him, avowing distinctly that he was a Christian and a priest, and giving a history of his whole life. His nobility of soul and his intelligence won over the officials, who besought the King to spare his life. The latter was about to grant the petition when he received a letter from the French Admiral Cecille, in which he demanded a reason for the murder of the three missionaries in 1839. At the thought of the Christians being supported by foreigners, the King flew into a violent rage, changed his mind, and gave orders to whip every one of the Christian prisoners. Those who apostatized were to be freed, those who remained firm to be put to death at once.

Fr. Andrew Kim remained invincibly firm, and was decapitated September 16. While the preparations were being made, Fr. Kim spoke to his executioners: "Is this the proper position?" he asked... "Can you strike conveniently?" "No, turn a little... now that is just right". "Strike, I am ready!", and the head of the young priest rolled to the ground. Pius IX declared him venerable in 1857, at the same time as Bishop Imbert and his companions. The body of the first Korean martyr lies in the seminary chapel at Ryongsan, near Seoul.







Korean Nobleman

§ II.— Labors of the Missioners, 1847-1866.

The Persecution of 1866, and the following Years.

Death of Bishop Ferreol. (1853.)— Admiral Cecille had announced in a letter to the King that French men-of-war would be sent the next year to receive his reply. In 1847 the frigate *La Gloire* and the sloop *La Victoire* appeared off the coast of Korea. Fr. Maistre and the Korean deacon, Thomas Tchoi, were aboard. Suddenly and without warning the two vessels grounded and could not be floated. The sailors had to land on a neighboring island, and there await the return of a boat from one of the men-of-war which had been sent to Shanghai for means of salvaging the war vessel. Some English warships soon hove in sight and the stranded sailors were taken aboard and left without achieving any result. Fr. Maistre could not gain the Korean mainland, even in disguise. In 1849 a fresh attempt to reach this objective was made by the priest and the deacon. This time they started out in a bark,— alas, only to return. Thomas Tchoi returned to Shanghai, where he was ordained priest on the Sunday after Easter, and by May Fr. Maistre and the newly-ordained were in Manchuria in hopes of entering this time by the Yalu. The Korean guides would take only Fr. Tchoi who was thus able to reach Seoul. Fr. Maistre had good reason to be discouraged. He had been knocking for entrance at the door of his mission for ten years, but without success. In the spring of 1851 there was another expedition by sea. This, too, was a failure. Finally a Jesuit, of Kiang-nan, Fr. Helot, put his nautical knowledge at the service of his fellow priest and landed him on Korean soil eight days after leaving Shanghai in a small Chinese junk, whose sailors were all pagans. Fifteen days after stepping ashore, Fr. Maistre had the happiness of meeting his Bishop, and Fr. Daveluy. On November 2, 1846 these had established the Archconfraternity of the Immaculate Heart of Mary, under whose patronage Korea had been placed by the Holy See in 1841.

Once this bond with the Blessed Mother had been made, the Bishop and Fr. Daveluy started on the annual visitation of the

Christian settlements to administer the sacraments. The health of both was none too good, and it is surprising that they had the courage to undertake such a task. The arrival of Fr. Tchoi was a big relief, particularly as they were seriously ill at the time of his coming as they. Bishop Ferreol's health became worse inasmuch as he did not spare himself, while the number of Christians had increased to thirteen thousand. Fr. Maistre's arrival was also eagerly desired. But when he did come the joy of the occasion was sadly marred; he found the Bishop incurably ill and confined to his bed. He and Fr. Daveluy made a novena to the Immaculate Mother for their beloved prelate, but in vain. Divine Providence willed otherwise, and on February 3, 1853, the venerable sufferer rendered his soul to God.

That year another sorrow afflicted the mission already so tried; this was the death of Fr. Jansou, June 18.

Bishop Berneux, fourth Vicar Apostolic. (1855.) It was time that new missionaries be sent to assist the three priests who were weakening under their labors. In 1855, Korea received word of its new shepherd. It was Bishop Berneux. Leaving France in 1840 he landed the following year in Tonkin, where a cruel persecution was raging. Three months after his arrival he was taken to Hue a prisoner and condemned to death with four other missionaries. Through the fortunate intervention of Commandant Favin-Levêque he was freed but, unable to reside in Annam, he chose Manchuria and reached there in 1844. Here he labored with zeal and success for eleven years, and had just been named co-adjutor to the Vicar Apostolic of Leao-tong, when the new bulls arrived appointing him successor to Bishop Ferreol. He quickly reached Shanghai where he was joined by two young missionaries, Frs. Pourthie and Petitnicolas, and in the spring of 1856 they crossed to Korea by water and reached the capital.

Bishop Berneux after a short illness devoted himself to the Christians in the capital, while the other missionaries cared for those at a distance. There were many converts to the Church, a source of great consolation to the Bishop.

Fr. Daveluy consecrated Co-adjutor. (1856.)—Bishop Berneux, having explained to the Holy See the very peculiar situation of the Church in Korea, was empowered to choose and consecrate the co-adjutor of his own choice, without the necessity of having it previously ratified at Rome. In 1856, therefore, he chose for this dignity Fr. Daveluy, who had labored in Korea for eleven years. He received the episcopal consecration March 25, the Feast of the Annunciation, at night, in a little room a few yards square, in the presence of the missionaries and a small number of the faithful. During the next three days a synod was held to decide the best way of propagating the faith. They were on the point of dispersing when a new missionary, Fr. Feron, arrived unexpectedly. The Bishop had written that it was hazardous to attempt an entrance at that time, and to wait. Before the Bishop's letter arrived the missionary was already on the way aboard a Chinese junk, and by purest chance met in Korea waters a bark manned by Christian sailors only. These received him aboard, and helped him to enter the country. Divine Providence was indeed with His workers!

Years of fruitful Labors and numerous Trials. (1857-1863.)

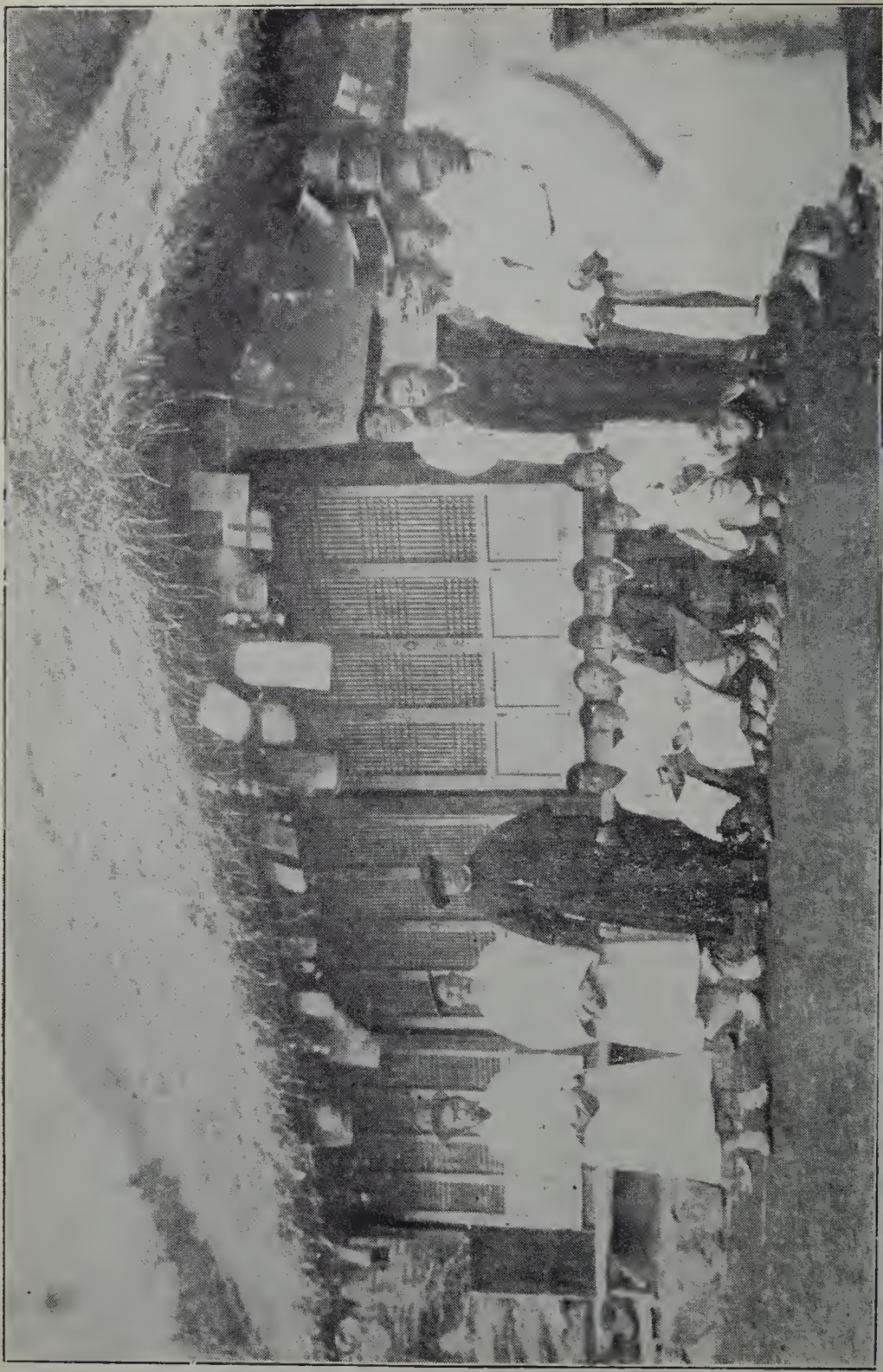
With their number augmented, the missionaries divided the work cheerfully. Bishop Berneux, despite increasing infirmities, reserved to himself the capital as well as some sixty Christian centers in the surrounding country, which he visited annually. Very active, he was capable of the work of three or four missionaries. He had the largest district, an extensive correspondence with his priests and the Christians, he was general counsellor and mission procurator, he spent much time in prayer and, nevertheless, whenever a missionary called on him he appeared to have nothing else to do but listen, help him, and entertain him with his amiable and sprightly conversation. His Co-adjutor, Bishop Daveluy gave all his care to the publication of various important works for the instruction of the converts. Surrounded with books, translators and copyists, perusing precious manuscripts, and consulting oral traditions, he gathered documents of the

highest interest touching on the martyrs and other confessors of the faith.

A seminary had been founded and Fr. Pourthie placed in charge. In the few spare moments he could steal from the care of the seminarians, he worked on the large dictionary begun by Bishop Daveluy. At this time Fr. Petitnicolas, assigned to assist him at the seminary after spending awhile on the missions, took care of the neighboring parish, and Fr. Feron was getting his first taste of the apostolic ministry. Fr. Maistre was not to be with them long. In 1856 he experienced for a long time extreme fatigue, and his Bishop assigned him to a less difficult district. Towards the end of December 1857, Bishop Berneux learned that his dear brother missionary was dying at a place about twenty miles away, and hastened to visit him, arriving just in time to give him the last rites. He died December 20. God alone knows all he suffered during the ten years in which he vainly attempted to enter Korea, and later on in the mission field. His motto, a summary of his whole life, was: "*I do everything as a duty, nothing for pleasure, but everything with pleasure.*"

The years 1857, 1858, 1859 had been years of labor but also of great consolation and hope. Then again without warning, in 1860, persecution broke out afresh. Happily it had not been ordered by the king but by the prefect of police who had to endure the humiliation of not being upheld by the higher officials. The pagans themselves admitted that this was a victory for the Church. Public opinion and the government condemned the action of the prefect who resigned, and his successor set free the Christians who had not succumbed to torture or sickness. But the persecution, short as it was, had done incalculable harm. Many Christians were completely ruined, a real panic ensued among them, sent them fleeing to distant points. Bishop Berneux at the time was away on a tour of the missions. He returned post-haste to Seoul, and by his coolness succeeded in arresting their flight and restoring calm.

The persecution over, the missionaries courageously returned to their work. While full of anxiety and sadness they strove to



Chapel in a Christian village in Korea

strengthen their flock which had been dispersed for a brief time, strange events were happening in China. On October 13, a body of Anglo-French troops had entered Peking. News of this reached Korea toward the end of the year. "The western devils", it was said, "have come in numerous ships to invade the empire of the Son of Heaven". There was great anxiety at the Korean court which only increased in February 1861, when the annual embassy returned from Peking, telling of the firing of the royal palace, the flight of the emperor, and the treaty imposed by the allies. At this announcement all business was suspended, the wealthy and leisure class fled to the mountains, thinking that the foreign troops would soon arrive at Seoul also. Some mandarins besought the protection of the Christians, others attempted to vindicate themselves. Everyone seemed to lose his head until the departure of the Anglo-French fleet was reported, and peace was gradually restored.

At the beginning of the year 1861 four new missionaries arrived: Frs. Landre, Joanno, Ridel and Calais. The joy occasioned by their advent was soon marred by the death of the only native priest of the mission, Fr. Thomas Tchoi. Besides carrying on the ordinary works of the missionary, he had completed the translation of the catechism which he had forwarded to Seoul where a printery was being established. In the month of June he was taken ill, and died peacefully after receiving the last sacraments from the hands of Fr. Pourthie. The death of this pious and diligent priest was a great blow to the mission. For twelve years he had visited numerous Christian communities, entering places where it would have been difficult for a European priest to go. Bishop Daveluy himself took charge of the deceased priest's district. The end of the year 1861 was marked by some annoyances and local persecutions, which did not let up till June 1862, when an uprising of the people claimed the attention of the mandarins.

In 1863, Fr. Aumaitre arrived, but during the course of the same year sudden death carried off Frs. Landre and Joanno, who had been on the mission only two years.

The number of laborers diminished as the harvest became more abundant, the catechumens increased from day to day. Moreover owing to the persecution of 1860 and the annoyances of the following years the faithful had scattered. Because of this, the northern provinces of the kingdom, where hitherto there were no Christians, were now open to evangelization. Bishop Berneux, ever in the breach, despite his continual suffering, wished to visit these new converts himself. It was on one of these trips to the north that he was recognized by the pagans, arrested, insulted, beaten, and held as a prisoner in an inn, and finally released on the payment of forty francs. Some years previous he had been haled before a mandarin, and afterwards tortured.

The Death of the King. Revolution in the Palace.—At the beginning of 1864 an event took place that had for religion the direst consequences and paved the way for that frightful persecution of 1866 that drenched Korea in blood for several years. King Tchyeltjyong died on January 15, and his death was the occasion of a revolution in the palace. The Queen Tjyo, widow of a former king, and like the rest of her family an enemy of the Catholic religion, siezed the Royal Seal by stealth and gave the throne to a child of twelve years, son of Prince Heung-syen. This child was the King who reigned over Korea from 1907, and who, under pressure from the Japanese, was obliged to abdicate in favor of his son whose reign ended abruptly in 1910 with the annexation of Korea by Japan.

After this bold stroke, the queen entrusted the administration of the country to Prince Heung-syen, the father of the young King, and known in history as the Regent, or Tai-ouen-koun. He played an important part in Korea from 1864 to 1882; intelligent and cunning he shall always be famous for his cruelty. Curiously enough, the wife of the Regent and mother of the King was familiar with the Catholic religion, had learned a part of the catechism, recited daily some of the prayers, and through the King's nurse who was a Christian and still lived in the palace had asked Bishop Berneux to say some masses. The latter could

perhaps have rendered great services to religion had she been better educated, but her influence was practically nil.

This revolution deprived of their power the ministers of the dead king who were not hostile to Catholicism, and who were replaced by men likely to take extreme measures against the Christians. These were the forerunners of those terrible events that were to bitterly afflict the Korean Church. An incident in foreign politics precipitated those evil days.

Arrival of four new Missioners.—The palace revolution of which we have just spoken, caused the missionaries grave and well-founded fears. In spite of all, they continued their efforts with a zeal that increased in the presence of danger. Bishop Daveluy received many consolations from his work in the southern provinces, while Bishop Berneux was obtaining marvelous results at Seoul and in the north. Frs. Pourthié and Petitnicolas at the seminary continued the very important work of training the native clergy. The other missionaries, emulating their superiors, were devotedly redoubling their efforts in tending the widely scattered faithful. In the early part of June, 1865, the arrival of four new missionaries filled their cup of joy. They came by sea, landing seventy five miles south of the capital. Bishop Daveluy who was not far away, hastened to welcome them, keeping Fr. Huin there as companion to Fr. Aumaître, while he sent the other three to Seoul, one by one, Frs. De Bretenières, Beaulieu and Dorie.

“I cannot thank you enough”, wrote Bishop Berneux to Paris, “for sending the four workers whom you added to our number this year. I feel they will be of great help to us. They are content with their lot. They are assiduous in the study of the language, and in spring they will start to work. But please do not stop with this group; send all the reinforcements you can spare. To take care of our needs we should be able to count on ten additional missionaries for each of the next two years, and then we shall be kept busy.”

This letter, the last from the Bishop to Europe, contained the annual report of the spiritual administrations. Here are the more

important figures: annual confessions, 14,433; confessions of devotion,^z 3,493; adults baptized, 907; pagan infants baptized privately, 1,116. The Catholics numbered at that time 23,000.

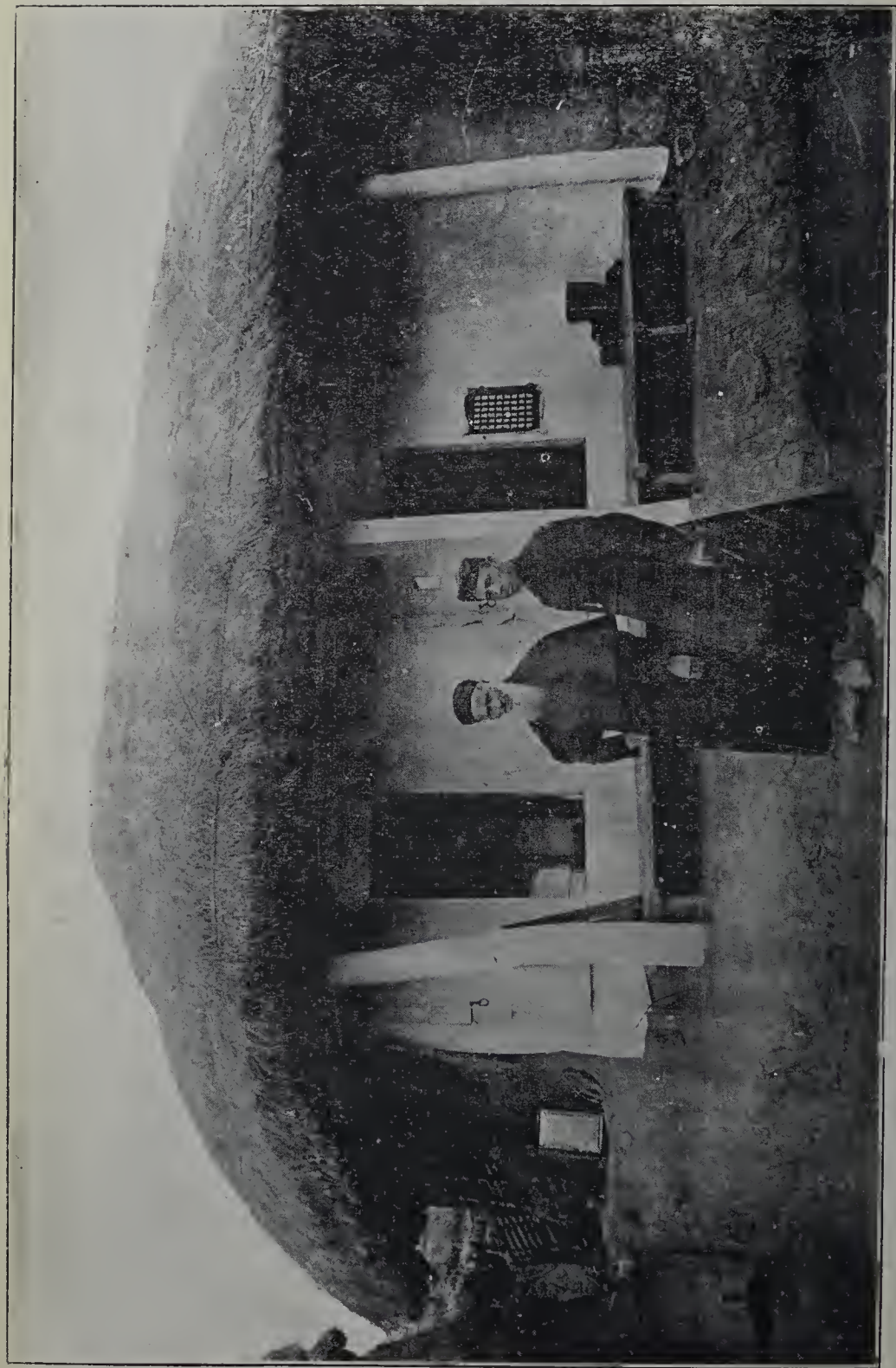
The Russians in Korea.—Bishop Berneux to the letter cited above, added a postscript as follows: "Quite recently I have been in touch with the Prince Regent through a mandarin, concerning the new demand made by the Russians for a base on the Korean coast. The Prince received our communications in a good spirit. His wife, the mother of the King, has secretly besought me to write to our minister at Peking to come and ask for religious liberty. The leaders in the capital desire the presence of French warships. On my part, I refrain from doing a thing until I have conferred with the Regent. Though always proscribed, our position is good and I believe that by next year it will be better still."

This letter was dated November 19, 1865. His hopes were soon to be cruelly dashed to the ground, and the charitable Bishop had not the least suspicion that four months later he, his Co-adjutor, and seven of the ten missionaries he was so happy to possess, would fall in turn by the sword of the executioner. It was impossible to think that those four young priests, instead of starting to labor in the spring would be confessing Jesus Christ in martyrdom. "They were confessors not by preaching but by dying!"

Bishop Berneux's confrères were not so confident. "The father of the young King", writes Bishop Daveluy at the same time, "is not concerned with us nor with our Christians, but how long will it last? He is a man of violent character, cruel, despising the people, and with no regard for human life; if he ever turns on religion!"

How right was Bishop Daveluy when he wrote thus! All of a sudden events were precipitated, and Bishop Berneux's beautiful hopes vanished.

For several years past the advance of the Russians in Tartary gave cause for uneasiness, and they had come close to the border reaching the Tou-man River, which limits the Korean province of Ham-kieng. In January 1866, a Russian man-of-war appeared off



Missioners' House at Kong-so

Ouen-san, a commercial port in the Sea of Japan, demanding freedom of trade and the right for Russians to establish commercial relations in Korea. The government did not know what to do in face of a situation that called for action.

Certain Christians in the capital, convinced that the Russian demand could be made a means of religious emancipation, wrote to the Regent, to persuade him that the only means of repelling their powerful neighbors was to form an alliance with France and England, and that the natural one to negotiate such was the Catholic Bishop.

The Regent received the letter but took good care not to manifest his sentiments. Meanwhile the Princess Min, wife of the Regent, had asked that another letter be written to her husband. A Christian nobleman, Chamberlain John Baptist Nam, set himself to the task of writing and presenting it to the Prince. The latter read the letter very attentively. The next day he had it brought again and pondered over the Christian religion. He found everything in this doctrine beautiful and true, but he could not understand why sacrifices to the dead were not permitted. He inquired about Bishop Berneux, and expressed the desire to see him. When the Bishop, then on a visitation among the Christians in the north, was notified of this, he returned hastily, reaching Seoul January 25. The Regent however, though informed of his arrival, neglected to send for him. Evidently he wanted to gain time. The political horizon for him seemed to be brightening day by day. The Russians, it was said, had just left, quiet had been restored, and besides the Korean embassy had brought interesting news from Peking. Throughout China it was being proclaimed that the Europeans should be massacred. This news gave only more boldness to the dignitaries opposed to the Christian religion; their counsels soon prevailed, and it was decided that all the missionaries should be put to death and the Christians persecuted.

Persecutions break out.— Even in January, Christians here and there, in the north and south, had already been arrested, maltreated, and several had even been decapitated, but unofficially.

At Hpyeng-yang in particular, in the month of February, during the celebration of the lunar year, a large number of Christians had been led to the mandarin's headquarters. All save one, Peter Ryou, had apostatized under the tortures. The military mandarin had ordered the apostates themselves to dispatch their companion and throw his body into the river. This was in February, 1866. One of the apostates had scarcely returned to his home when he was filled with such remorse that he henceforth had but one thought—to obtain forgiveness for his sin. Suddenly he left for Seoul where later he atoned for his sin by martyrdom.

On February 14, police came twice to the house of Bishop Berneux on pretext of receiving a contribution for the great palace of 1777 rooms, which in his foolish love of splendor, the Regent was having built, thereby greatly oppressing the people. This double visit inspired fear among the Christians.

The Arrest of Bishop Berneux.—Towards the middle of February, two scribes connected with the Mission, Peter Tchoi and John Tjyen, were arrested at Seoul. This arrest must have taken place before the 19th of February. We have proofs of this in the official Korean documents, which we shall make use of in our account and which we shall supplement with details handed down to us by tradition. (¹)

On the 19th of February, these two Christians had already been examined and questioned. They had been condemned to death but, simultaneously, the Minister of Crimes had ordered that their case be tried again.

On February 25th, by request of the Court of State Criminals, an order was issued for the arrest of the Mandarin John Baptist Nam, who was then absent from the capital.

On the same day, the following report came from the Prefecture of Police of the left and of the right: — “On February 23rd,

(1) The official documents in question are the Annals of the Supreme Council and the Court Journal. Bishop Mutel discovered these documents in 1921-22 among the Korean archives. He owes this discovery to the kindness of the Japanese Government, which facilitated his research work.



A Korean Mandarin in Ordinary Costume

towards six o'clock in the evening, we arrested a strange individual. We do not know what manner of person he is. He is 7 or 8 feet tall; he seems over fifty; his eyes are dark, his nose is large and he understands our language. He wore a long cloth garment, which was lined inside with sheepskin. He wore also a vest and trousers of cotton cloth, and he had satin shoes with two points ⁽¹⁾. All this evidence clearly betokened that he is a stranger. So we examined him severely. At the interrogatory he answered that he is a native of the kingdom of France, that he came to the kingdom of Korea during the year 1856, and that he travelled here and there in the capital and in the provinces to spread religion. " ⁽²⁾

According to tradition, Bishop Berneux was arrested owing to information given by his servant, the traitor Ri-syen-i. Towards evening on Friday, February 23, a group of satellites burst into the Bishop's house, which was situated in the quarter called Tai-peng-tong, and went straight towards the Bishop's room. The latter did not resist in any way and he allowed himself to be led to the Police Court, where he was imprisoned for several days. His companions were Thomas Hong, his host; Ri Syen-i, the faithless servant and the two scribes connected with the Mission. Orders had been given to await the arrest of the mandarin Nam before proceeding to the final interrogatories. In spite of this, they were questioned several times in this prison. It is even said that the Regent went to the prison, with his son Ri tjai-myen and his nephew Ri tjai-wen, and that, hidden in a neighboring room, he listened to Bishop Berneux's interrogatory.

In his replies, the Bishop explained why he had come to Korea. He came to save souls; that was why he had been in Korea for 10 years; that was why he would not leave Korea of his own accord. It is also said that when Princess Min, the wife of the Regent, learned that the Bishop had been arrested and imprisoned, she manifested the most genuine sorrow. In her eldest son's presence, she protested energetically. But no notice was

(1) The reference is to Chinese shoes, which were then unknown in Korea.

(2) The description given in this report is that of Bishop Berneux.

taken of her tears and of her lamentations. The formal interrogatories were soon begun, as we shall see.

The Arrest of Fathers de Bretenières, Beaulieu, Dorie and of the Mandarin John Baptist Nam. — Before long, three young missionaries were imprisoned with their Bishop. First came Father de Bretenières, who had been arrested at Seoul, on February 26, together with the catechist Mark Myeng. The arrest had taken place in a house situated outside of the Great South Gate, in the quarter called Sin-tong. Father Beaulieu and Father Dorie were brought to the prison on February 28. They had been captured the day before, at a distance of 13 miles from the capital, and they had been brought to Seoul at once.

These three generous priests had but a very imperfect knowledge of the Korean language. They were only able to declare in a few words that they were happy to die for God. The presence and the example of their beloved Bishop helped them to prepare for the supreme sacrifice. This was the second time in his life that Bishop Berneux appeared before judges and confessed Jesus Christ.

During the last days of February (the 27th or the 28th) John Baptist Nam was also arrested in the district of Koyang, not far from Seoul. Since he was a dignitary he was doubtless taken immediately to the Court of State Criminals.

The Interrogatories in the Presence of the Supreme Court.

The Mandarin Nam having been arrested, it was possible to proceed with the final trial of the case. A Supreme Court was constituted by the king's order on March 2nd. The king commanded this Court to begin the trial immediately and to hold its sessions in the Court of State Criminals. On the same day, the Prefecture of Police was ordered to bring before this court, Bishop Berneux and the three missionaries, Thomas Hong, Ri syen-i, Mark Tyeng, Peter Tchoi and John Tjyen.

The Mandarin Nam and Thomas Hong were immediately subjected to an interrogatory. This interrogatory was soon interrupted and continued the following day.



Church in Korean style at Toitjai

On March 3, when the two foregoing Christians were again questioned, Ri syen-i, Peter Tchoi, Mark Tyeng and John Tjyen were also interrogated.

On March 4, the Bishop and the three missionaries were interrogated by the Supreme Court. The native Christians were tortured and received the bastinado. On that day the traitor, Ri Syen-i, was released provisionally, by order of the king and by request of the Supreme Court. In his replies during the interrogatory he had undergone before the Prefecture of Police he had "denounced many Christians and apostatized by oath".

On the same day, an order was issued to burn all the Christian books which had been seized upon and all the type for printing in the yard of the Supreme Court. An official proclamation was broadcasted throughout the provinces, ordering that a search be everywhere made for the books of the "perverse religion" and that they be burned.

On March 5, Bishop Berneux and John Tjyen were interrogated together and then tortured. Afterwards the other passed through the same ordeal. On March 6, all the accused were interrogated and tortured. At the close of the day, the Mandarin John Baptist Nam and Thomas Hong were condemned to death and signed their sentence. They were kept in the prison of State Criminals until the time of their execution. Peter Tchoi and John Tjyen were turned over to the Minister of Crimes, who was ordered to give their case another trial. The Court found that there was much that was obscure in the replies of Mark Tyeng and so he was sent back to the Prefecture of Police, where he was to undergo further interrogatories. A special punishment was reserved for Bishop Berneux and the three missionaries. They were condemned to death and handed over to the military authorities. They were to be executed near the river Han and "their hearts were to be suspended, as a lesson to the multitudes".

On March 7, it was everywhere proclaimed that the law of "every group of five houses being responsible one for another" should again come into force. This law had been passed long ago and its aim was that the Koreans might keep watch over one

another and denounce one another mutually. Each group of five houses was responsible for all the dwellers in these houses; so that it was very hard for criminals and disturbers of the public peace to find a hiding place.

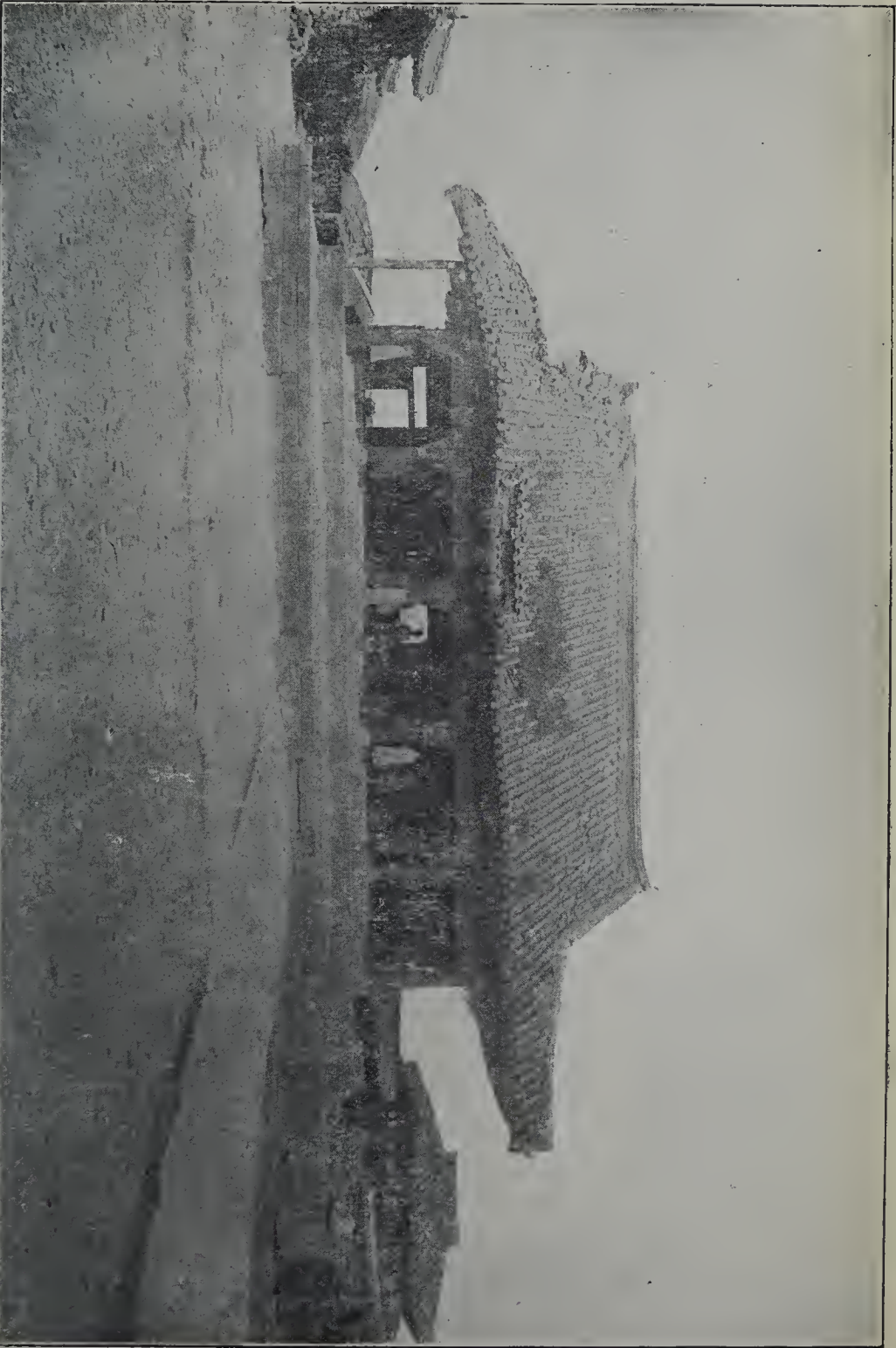
The Martyrdom of Bishop Berneux and of his Companions.

The official Korean documents seem to imply that the martyrdom of Bishop Berneux and of his companions took place on March 7th, but the information they give on this point is very obscure. It is more probable that the Bishop and his missionaries were taken from the prison and led to their death on March 8th. Tradition is almost unanimous on this point. They were martyred on the same spot as Bishop Imbert and his companions. There, on the banks of the Han river, the sword of the executioner struck them down one by one.

Bishop Berneux was 52. Father de Bretenieres, who was executed just after his Bishop, was 28. Father Beaulieu was 26 and Father Dorie 27. On the same day, the Chamberlain John Baptist Nam and another Christian were put to death. They were martyred with less ceremony and the place of their execution was nearer Seoul. On March 10, Peter Tchoi and John Tjyen were decapitated. The preceeding day, they had undergone further interrogatories and tortures with courage and they had been condemned to death.

The Arrest and Martyrdom of Frs. Pourthié and Petit-nicolas.—The same day that the Bishop and his companions consummated their martyrdom, Fr. Pourthié, Pro-vicar of the mission, and Fr. Petitnicolas, his companion, were brought to Seoul. They had been captured at Pairon, the village in which the seminary was located. On the way they proclaimed the truths of religion, and were filled with such a holy joy that the pagans were in admiration of it.

After having undergone the usual questioning and tortures before the judges, they were conducted, March 11, to the shore of the river and beheaded, together with Mark Tyeng, catechist and caretaker of Fr. De Bretenières's house, and Alexis Ou, the



At Quelpaert where the massacre of 1901 took place

apostate of Hpyeng-Yang who had soquickly repented of his denial of Christ. The latter had arrived at Seoul after the arrest of Bishop Berneux. As he was approaching the episcopal residence, the police who were guarding it asked who he was and his business. He declared at once that he had come to see his religious instructor; he was immediately arrested and taken to the tribunal, whence he followed the missionaries to martyrdom.

Arrest of Bishop Daveluy and Frs. Aumaître and Huin. —

On March 11, while Frs. Pourthie and Petitnicolas were being led to punishment, Bishop Daveluy was arrested in the Nai Po region, thirty li from Seoul. (*A Korean li is one hour's walk.*) The Bishop, knowing that Frs. Aumaître and Huin who were in the vicinity could not escape the police, and desiring to preserve from ruin the Christian villages in which they were hiding, invited the two missionaries to give themselves up. They hastened to obey, and a few days later were led to Seoul. Lucas Hong, servant of Bishop Daveluy, not wishing to be separated from his master, was taken with him.

Martyrdom of Bishop Daveluy, and His Companions. — At Seoul they were placed in the thieves' prison. The Bishop, who spoke Korean admirably, defended the Catholic religion frequently and eloquently. On that account, and because he was the leader of the Christians, he was more cruelly treated than the others. The death sentence was pronounced for them in a short while, but as the King was sick, and was soon to celebrate his wedding, it was decided, after consulting the sorcerers, that the execution would not take place in Seoul, but in the country — for fear that the blood of the victims might work some evil on the royal person. They were then conducted to the Peninsula of Souyeng, about 70 miles from the capital.

Lucas Hoang, of whom we have already spoken, and Joseph Tjyang, caretaker of the seminary of Pairon, were led away with them. The whole five already lacerated by the tortures they had endured were placed on horses. They could never have made that long trip afoot. Full of joy at the thought of being soon

reunited with their glorious confrères, they set out singing psalms and canticles, to the great astonishment of the pagans who could not believe their eyes. They had just arrived, on Holy Thursday, near the place of torture, when the Bishop overheard a discussion among the police. They wished to make a detour through a neighboring village to show the captives to the people. Hearing this, the Bishop immediately exclaimed: "It must not be. Tomorrow you will go directly to the place of execution, for it is tomorrow that we must die". The police obeyed, and the following day, Good Friday, all were beheaded. To resemble still more closely his Divine Master, Bishop Daveluy was entirely stripped of his garments, and he had received one mortal blow when the executioner stopped to discuss the price he was to receive for the job. This painful discussion between the military mandarin and the executioner finally over, the Bishop received two more strokes of the sword, and thus consummated his martyrdom. Fr. Aumaître came next, and then Fr. Huin and the two Christians, their companions. Bishop Daveluy had been twenty-one years on Korea; Fr. Aumaître, two years and a half; Fr. Huin, eight months.

The bodies of these confessors of the faith were exposed on the spot of martyrdom for three days, and during this neither dogs nor birds of prey dared to touch their glorious remains. The Christians found them in a good state of preservation, and were able to bury them in an honorable place.

Numerous Martyrs of 1866. — It would be too long to give in detail the arrests, tortures and punishments of the numerous Christians who suffered martyrdom during this persecution. Let it suffice to cite at least those whose cause is now being actually advocated. April 5 witnessed the triumph, in the city of Kong-tjyou, of the Christian, Thomas Son, who was strangled in prison.

December 13, further south, in the city of Tjyen-tjyou, six Christians were beheaded together. Their names were: Peter Tjyo, Peter Ri, Bartholomew Tjyeng, Peter Son, Joseph Han, Peter Tjyeng.

January 5, 1867, Joseph, son of Peter Tjyo, was in his turn mar-

tyred. He had been arrested at the same time as his father, but as the law of Korea did not permit the simultaneous execution of father and son, the carrying out of his death sentence had been deferred a few days. On the twenty-first of the same month, the Christian, John Ri, was decapitated in the city of Taikou.

Three Missioners succeed in escaping.—Of the ten missioners who, in addition to the two Bishops, were evangelizing Korea, three had succeeded in eluding the persecutors. Changing from place to place they suffered unbelievable hardships. On May 15, Frs. Féron and Ridel were able to meet. The following month, Fr. Calais, the third of those who had evaded the persecutors, succeeded in getting in touch with them. With one accord they agreed that one of them should go to China, and try to get relief for the mission. Fr. Féron, now superior of the mission, entrusted this task to Fr. Ridel who wept over the necessity of leaving Korea. A boat had been prepared, manned by eleven Christians, and at the end of June they departed, arriving after a laborious voyage at Che Foo, in the province of Shantung, on July 7. The missioner sought the commanding admiral of the French fleet and laid the situation before him. He promised to go to the aid of the Korean mission.

French naval Expedition into Korea.—On September 18, Admiral Roze left Che Foo with three ships, taking back Fr. Ridel to act as interpreter. Unhappily the Admiral had no instruction from his government and his action was an unfortunate one. The little fleet soon arrived in Korean waters. On the twentieth of July they reconnoitered about the mouth of the Hankang River, and on the twenty-fifth two of the ships were preparing to go up the river, nearly to Seoul. On the thirtieth they rejoined the "Primauguet" which had remained behind, and on October 3 they left for Che Foo. The question now was: what course of action to take? On October 11, the expedition once more left Che Foo, this time the Admiral taking with him seven ships. On the 13 they came in sight of the large island of Kanghoa, and the next day this island was occupied without a

struggle. From there the Admiral sent a letter to the King of Korea, demanding that the three ministers who had decreed the death of the missionaries be turned over to him, and that a dignitary with full powers be sent to him to make a treaty. To this letter the King did not reply. The Admiral, on his side seeing winter approach, decided to return to China. First however he pillaged and destroyed the city of Kanghoa, and the royal palace located there. He departed finally for Che Foo, leaving the unfortunate Christians defenseless against the rage and revenge of the pagans, who had but one thought, that the French had fled in fear and that the Christians were responsible for this expedition and the damages sustained from it.

The Persecution continues for several years.—The two missionaries who had remained in Korea, had attempted, on learning of the arrival of the French boats, to take refuge aboard them, but when they arrived at the place where they had anchored, the boats had just departed. Accordingly they secured passage aboard a Chinese boat which brought them to Che Foo. There were now no missionaries in Korea, and long years had to elapse before one could again put foot upon its soil. But what became of the Korean Christians, deprived of their pastors? Alas, the Regent, infuriated, had solemnly sworn to exterminate all the Christians, decreeing that not even the women and children be spared. By September of 1868 two thousand of them had already fallen under the blows of the persecutors. In 1870 public rumor placed the number of Christians who had suffered death at eight thousand—not counting those who died of hunger and exposure where they had taken refuge.

Thus in blood ended the third period of the history of the Church in Korea. Yet a few years and there will be a new dawn, faint but full of promise. The work will be difficult, for there are ruins to restore, wounds to heal, countless evils to repair!

For awhile there were further troubles, but the Church was not slow in bringing forth again the fruits of salvation. The blood of martyrs had fertilized Korean soil!





The Cathedral at Taikou

THIRD PART

The Church of Korea goes out of the Catacombs.
The Harvest begins.

(1867-1911).

§ I.—First attempts of Missioners to enter Korea again.
(1867-1870).

Persecution and religious Liberty. — Fr. Pourthié, in a letter dated November 20, 1865, weighing the more or less probable chances of religious liberty, set forth the real state of affairs with almost prophetic wisdom, as follows:

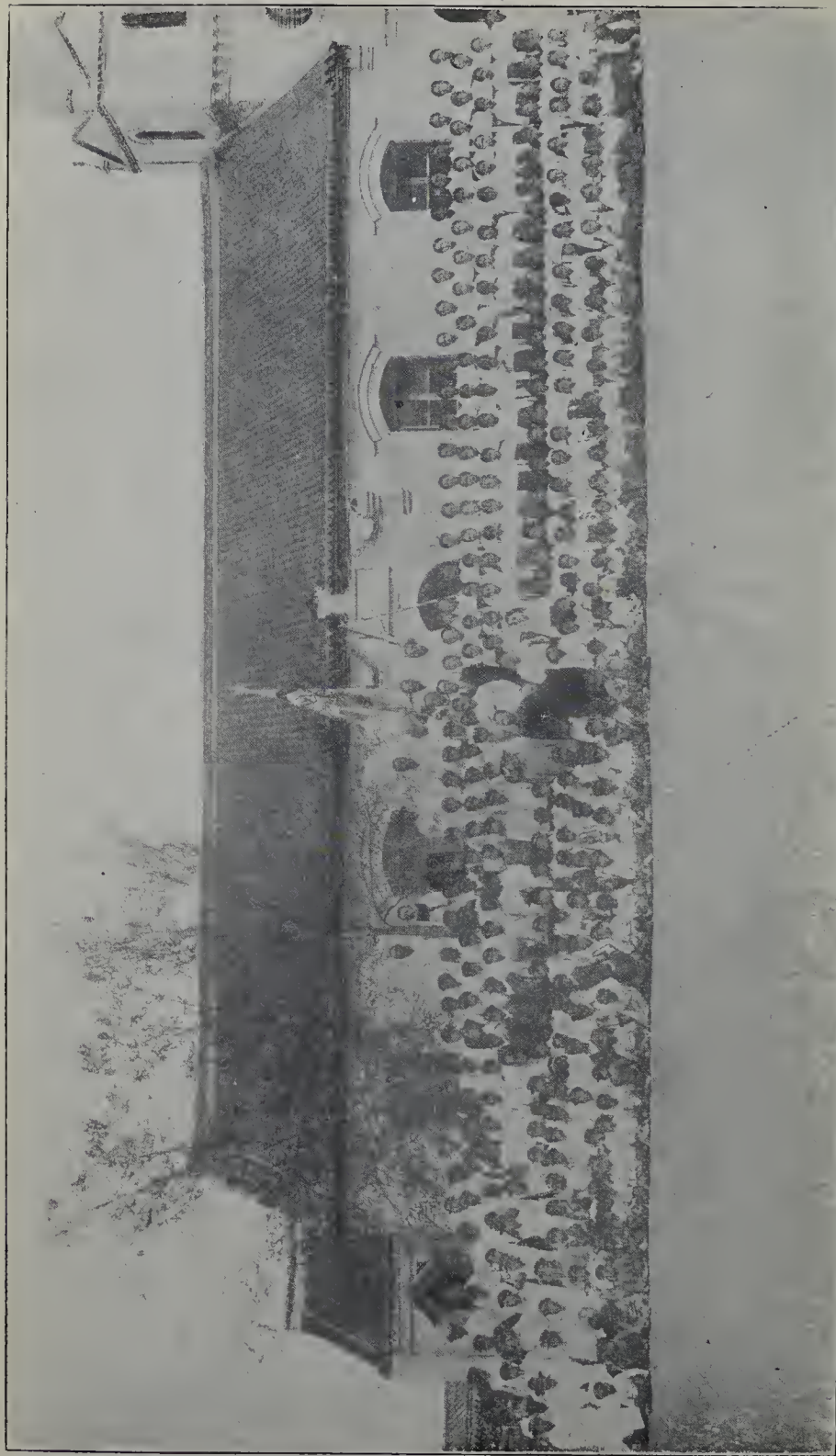
“No, as regards freedom, I believe that for the time being there is no other to whom we may appeal than the good God. We must place all in His Hands, accept cheerfully difficulties, perils and persecutions, certain that when it may please His Divine Majesty, He will send whatever is for His greatest glory. What more is necessary for us? Besides I hear it often said that this freedom which is desired brings with it many deceptions, and that it only changes the nature of the difficulties without advancing the conversion of the people as rapidly as had been hoped. Along with liberty come the merchants, a class often impious and of scandalous lives, ministers of the different sects. But it avails little to spend great sums of money to erect fine stone churches so long as an infinite number of souls destined to be temples of the Holy Ghost, remain always under the empire of Satan. It counts for nothing to be able to walk the streets with head erect, if we are unable to change the heart of a people often indifferent and even hostile to the strangers who have humiliated them.

“As for us, here we are without churches, offering the Holy Sacrifice in lowly huts, with a bench or merely a board for an

altar. Our little crucifix hung from a mud wall is the sole ornament which brightens the altar. One can touch with his hand, and too often with his head, the roof of these oratories; the nave, the choir, the gallery, the aisles, are made up of two little rooms in which our Christians are huddled together. Nevertheless seeing the devotion, the lively faith and simplicity with which these poor people come to adore their Redeemer, and offer Him the contempt, outrages and vexations of which, day in and day out, they are the victims, I cannot help saying to myself: some day perhaps these same faithful will gather in great and splendid churches, but will they bring there the simple hearts, the humble resigned souls, the docile spirit which wishes to know the will of God only to obey it? And perhaps we too will some day set aside the irksome dress of mourning, and then we can dispense with the continuous splashing through mud and snow, and our hosts will offer us something besides sea-weed soup and decayed fish. But, when we come to our Christian villages, will not Protestant influence and the bad exemple of Europeans, — traders and adventurers of all kinds—have thinned the ranks of these good catechumens, who now crowd the huts that serve as our oratories? Will not that rush for our holy religion disappear when they see that the conduct of some Christians gives the lie to their beliefs?

“You see that in this question, as in so many others, there are many *pros* and *cons*, and that it is best to be resigned to everything — persecution, peace, liberty, the sword — and that without inclining to the one or the other. I only say to the good God, ‘Thy Will Be Done.’”

Vain Attempts of Missioners to enter Korea.—Upon learning of the martyrdom of the two bishops and seven missioners the Paris Seminary made haste with but one thought in mind — to replace as soon as possible the valiant fighters who had fallen in the arena. Three new missioners were assigned to Korea, — Frs. Bland, Richard and Martineau. They left Paris in 1867 to rejoin the surviving missioners still in China. The latter — Frs. Féron, Calais and Ridel—far from being discouraged were



The children of two Catholic schools gathered near the church of Ryong-tjyeng,
in Won-San Vicariate

already striving to find a new means of entering Korea. While awaiting a favorable moment, Fr. Ridel devoted himself to language study in Shanghai, directed the Korean education of his new confrères, and made a voyage to Japan to meet there some shipwrecked Koreans with whom he hoped to effect an entrance into Korea, but they were merely natives of Quelpart Island, entirely ignorant of the weighty events in Seoul. Prudence forbade the missionary to entrust himself to them.

Fr. Calais, having tried in vain to reenter his poor Korean field, took up his residence in Manchuria in 1867, receiving from Bishop Verrolles generous hospitality. He was joined in 1868 by two of the new missionaries who had come from France the preceding year: Frs. Richard and Martineau. In June, Fr. Ridel attempted to enter Korea from Che Foo, but the attempt failed. They could not even make their way into Manchuria. Fr. Féron in May of the same year, made an imprudent attempt upon the shores of Korea in the region of Teksan, which succeeded only in increasing the rage of the Regent against the very name of Christian. In June he again made an unsuccessful venture, this time in the neighborhood of Possiette, and upon returning to Che Foo, Fr. Féron went to France, where after a stay of about a year, he was assigned to the mission of Pondicherry, India. His departure left the direction of the vicariate in the hands of Fr. Ridel.

The end of the year 1868 found Frs. Ridel, Calais, Blanc, Richard and Martineau reunited in Manchuria. Fr. Ridel had called all his confrères together to determine what measure would be expedient for the future of the mission. Without delay he went to Tchakou, a little village of Manchuria, which the missionaries christened "Our Lady of the Snows". It was there, on the frontiers of the mission that they were to await a favorable hour and opportunity to replace the martyrs of Korea and take up again their interrupted labor. It was in this humble village, lying between mountains soaring towards the sky, in the midst of the snows on the border of Saheu, chilled by a temperature of 8 F. below zero, that the sessions of the second synod of the Church

of Korea were held. The meetings of the little assembly lacked splendor perhaps, but not importance. The rules for administration which Fr. Ridel had already drawn up were examined in detail and approved. Next they considered how to get to the Christians as quickly as possible, and it was decided that in the spring two missionaries would go to the Korean borders under the guidance of Francis Kim, a Korean Christian. He was to land alone and seek information. If the news were good, if there were guarantees of comparative safety, the Fathers were to follow. On December 8, they signed a community agreement which they had Bishop Verrolles approve, and which continued until 1874.

In their language work, the missionaries studied not only Korean but also Chinese, which enabled them to minister to the different Christian communities in which they were stationed. We find them at Tchakou, at Yang-mou-lin-tse, "The Willows", and frequently at Yang Koan, "Stag's Pass" or "St. Hubert", where lived Bishop Verrolles.



§ II.—Bishops Ridel and Blanc (1870-1890).

Bishop Ridel, sixth Vicar Apostolic of Korea.—Frs. Calais and Martineau joyfully saw themselves chosen for the perilous undertaking planned by the Korean Synod. While they were preparing for this apostolic expedition, Fr. Ridel reached Che Foo. On April 24, 1869 he was at Shanghai taking care of mission affairs, when he learned that Fr. Calais had been unable to buy or rent a boat to reach Korea. He returned to Our Lady of the Snows only to receive sad news: Fr. Calais, sick and discouraged, had just set out for France. What was to be done? Would they have to abandon the enterprise? Fr. Ridel had no such thought, and a few days later, in company with Fr. Blanc, trusting to God's Providence, he set out for Korea. Unfortunately the two apostles could not even land on Korean soil, and were obliged to return to Manchuria without getting in touch with the Christians. And there on July 18, Fr. Ridel learned of his apointment as



A View of Seoul

(In the centre is the Cathedral)

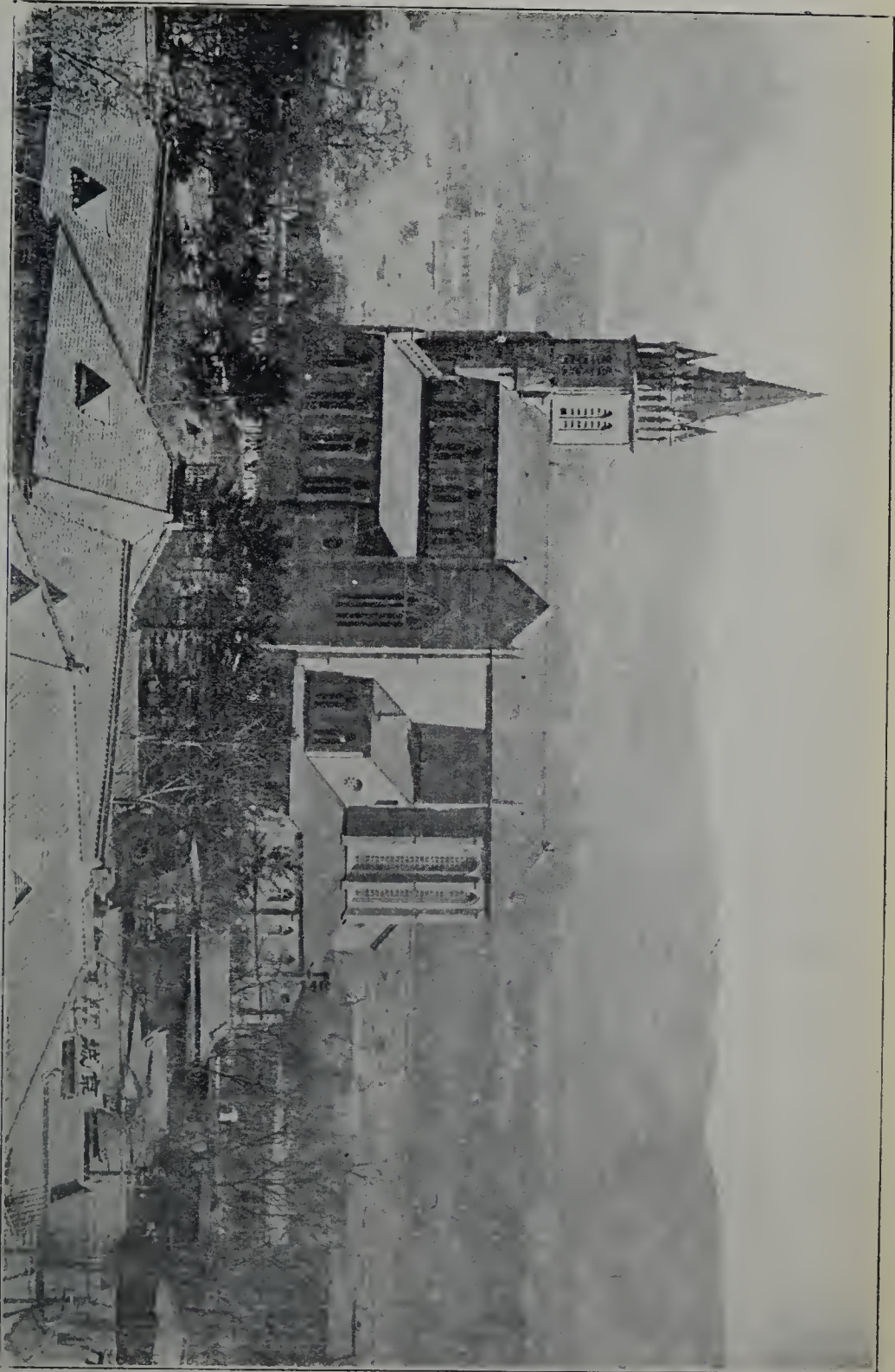
Vicar Apostolic. In the beginning of 1870, obeying the invitation of the Sovereign Pontiff, the new Bishop left to assist at the Vatican Council. He was consecrated in Rome on June 3 by Cardinal de Bonnechose, in the presence of numerous bishops.

The American Expedition of 1871. The Missioners make further attempts to enter Korea.—Bishop Ridel returned to Manchuria in 1871. For a time, the missioners had hopes of seeing Korea open its doors to foreigners. During the preceeding years, several United States ships had been wrecked on the shores of Korea. They had been burned and their crews had been massacred. A small American flotilla anchored near the island of Kanghoa, with the purpose of exacting a treaty which would guarantee the safety of those meeting with wreck. On June 1st, two gunboats were taking soundings between the island and the continent. The Koreans fired on them without warning. At first, Admiral Rodgers waited for apologies. He thought that it was an error on the part of some subordinate officer. But no apologies came. On June 10th, he took possession of the forts on the island of Kanghoa. He entered into negotiations with the Koreans, but nothing came of it. The only means of forcing them to sign a treaty would doubtless have been to penetrate further inland and take possession of the capital. The Admiral had not enough men to accomplish this. He was obliged to withdraw, without having come to agreement.

The year 1870 brought Bishop Ridel back to Tchakou, in Manchuria. For several years he and his missioners sought to break through the dangerous barrier which surrounded Korea. On one of these attempts made with Fr. Blanc, in 1875, they ran into such a severe storm that they thought their last hour had come. They made a vow to Our Lady of Lourdes, and though unable to reach Korea, finally succeeded in gaining the Chinese coast. In one of the chapels of the Basilica of Lourdes may be seen an ex voto marble slab which commemorates the protection which Mary bestowed on the Bishop and the missioner. Finally, in 1876, a more successful attempt was made. Bishop Ridel having set out with Fr. Blanc and Fr. Deguette,

who had recently arrived from France, succeeded in making a rendezvous at sea, and found there Korean guides who had come to meet them. But the guides wished to conduct only the two missionaries into Korea, claiming that for the present Bishop Ridel could do more good for the Church by remaining outside, in China. The Bishop acquiesced and once again returned to Manchuria while his two priests succeeded in setting foot on Korean soil, and with great secrecy reached the capital.

Bishop Ridel enters Korea. His Arrest and Release.— One thought was uppermost in the mind of Bishop Ridel,—that of rejoining the two missionaries. So in the autumn of 1877, he took with him two young missionaries, Frs. Doucet and Robert, who had arrived in Manchuria in the spring. After eighteen days of fatiguing travel, he arrived safely in Korea, and went to take up his residence in Seoul. To Fr. Robert he confided the task of starting a seminary; the others were charged with rebuilding the ruins heaped up by persecution in the long absence of priests. He himself proposed to prepare books of religious instruction. But, in January 1878, a Christian delegated to carry letters from the missionaries and the Bishop to China, was arrested. Subjected to torture, he revealed the presence of the priests and in January 28 Bishop Ridel was arrested and thrown into prison. Police were sent in all directions to seize the missionaries but could not find them. The Korean government was sorely perplexed. They knew well that times had changed. In the preceding year they had been obliged to sign a treaty with the Japanese at Kaughoa. They had discussed then the question of dealing less severely with foreigners. The authorities, fearful of making a mistake, were anxious to know how to deal with the Bishop. It was doubtless a relief to them when in June an imperial order came from Peking demanding the return of the prelate to China. This happy outcome was due to the French minister near Tsong-li-yamen. Bishop Ridel had scarcely left Seoul, to be conducted with honor to the border, when Japan too came to demand his release. Decidedly times had changed,



Cathedral at Seoul

when the pagan government themselves were interested in the welfare of missionaries! Unhappily the Christians who had been arrested with the Bishop were not released with him, and nearly all of them died in prison.

Among the Christians who laid down their lives for Jesus Christ at this time, we must mention especially John Tchoi, the aged host of Bishop Ridel. He was arrested with the Bishop and he died of starvation in prison, on July 14th. Since 1866, this faithful helper had made several journeys to China and he had shown great activity in aiding the missionaries to re-enter Korea. He was a skillful penman. He wrote the Korean characters which were used as models for the moveable type employed when the Korean-French Grammar and dictionary were printed at Yokohama. We will speak of these works a little further on. In the intervals between his trips to China, he presided over the resurrection of the Korean Church. He encouraged some, advised others, and kept up a regular correspondance with the Bishop, who was then residing at Tchakou, as we have seen. He gave him the most exact information concerning the poor ruined mission. The day of his death a curious incident took place. It is worthy of note, on account of those who tell of it. Father Blanc was Pro-vicar at the time. He had just risen in the morning and was drawing on his socks, when he happened to look up and saw John Tchoi in the corner of the room. Father Blanc knew that John Tchoi was in prison and sick, so the vision gave him quite a shock. He closed his eyes instinctively. When he opened them, there was no one in the room. The thought came to him at once that the courageous Christian was dead and he offered his Mass for his intention. Shortly afterwards, the news of his death was received. Bishop Mutel tells of this incident himself. He often heard it related by Bishop Blanc in person.

Korean Grammar and Dictionary. — The enforced ten years of exile in China offered at least one advantage. It gave the missionaries time for serious study of the Korean language. At Shanghai and Tchakou were several Koreans who were invaluable to them in this work. Special mention should be made of

Francis Kim, John Tchou, and Thaddeus Kouen. It was now time to publish the fruit of their labors. Fr. Coste, who in 1876 had placed himself at the disposition of the Korean mission, had been charged by Bishop Ridel to do the printing of a grammar and a Korean-French dictionary. So to do this he went to Japan. Thanks to his ability and tireless devotion, the grammar appeared at Yokahama in 1880, and the dictionary in 1881 — the first European works on the Korean language.

Arrest of two Missioners. — The arrest of Bishop Ridel in 1878 had stopped temporarily the work of the missioners, who had to seek refuge in the mountains. In autumn, however, they renewed their labors and Fr. Blanc, who since 1876 had had the powers of Pro-vicar, took charge of the mission.

The winter passed quietly, but on May 15, 1879, without the slightest warning, Fr. Deguet and fourteen Christians were arrested in the district of Konju and brought to Seoul. This time the King, upon learning of the arrest, seemed irritated, for his officers had again placed him in a disagreeable position, in which the intervention of Japan, China and the other powers could be expected. Nor was he disappointed. The French minister, advised of the missioners' arrest, started things moving, and on September 7, upon an order from China, Fr. Deguet left Seoul and was conducted to the northern frontier, as Bishop Ridel had been the preceding year.

Only three missioners remained in Korea. Help was imperative, and was not long withheld. In the spring of 1880 Frs. Mutel and Liouville, both of whom had been in Manchuria, attempted an expedition which failed; but in autumn they again set out and on November 12 landed in the province of Hoang-haito, where Fr. Liouville remained to devote himself to the ministry, while Fr. Mutel went on Paik-tchyen. In the following spring, 1881, the Christian communities were again alarmed. People coming and going about the house where Fr. Liouville was staying, had aroused suspicion in the minds of the police who soon arrested him. But they had acted without orders, and the governor of the province, fearing another disagreeable situation,

gave orders to release the prisoner immediately. This was something new, and everywhere there was great astonishment and rejoicing; the missionaries had finally carried the day and conquered Korean soil.

Henceforth it was known that missionaries were in Korea, and they were left unmolested, but it was only in 1882 that they were given the right to enter the country.

The last Royal Edict against the Catholic Religion. (June 12, 1881.)—While the government and the people in general seemed to lean towards toleration and even manifested the wish to establish relations with the western nations, the *literati* and certain mandarins tried their best to perpetuate the selfish and blind policy which had always kept the Korean people apart from other nations. During the summer, the *literati* of eight provinces presented numerous petitions against the Japanese and the Christians. The king was not in favor of violent measures and he did not heed them. They persisted. Finally the patience of the government was exhausted. The leaders in each province were arrested and sent into exile. One of these leaders offered resistance. He even dared to accuse the king and queen of being Christians. As a punishment, his teeth were broken and the following night, he was condemned to death.

Nevertheless, the king made use of a truly oriental means of giving a measure of satisfaction to the most irritated among the *literati* and of silencing them at the same time. On June 12, 1881, he published an edict in which, after having insulted our holy religion, he acknowledged that his predecessors had not been able to destroy it. He pointed out that the only means of doing away with the Christian religion was to follow more and more faithfully the doctrine of Confucius. Then the "error will disappear of itself". At the same time, he forbade the prefect of police to annoy the Christians. Times had changed indeed.

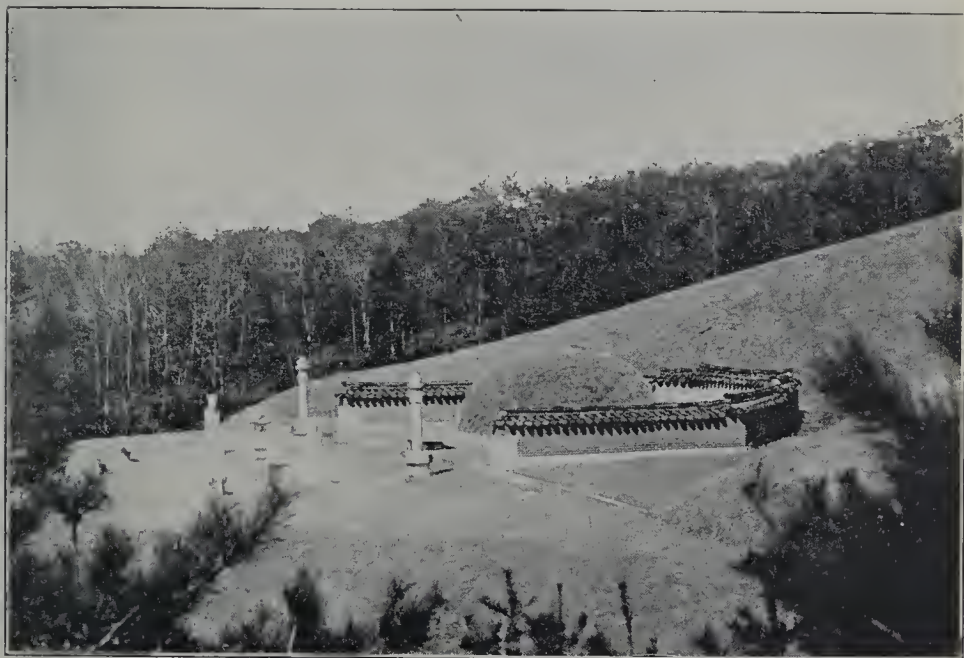
Korea is officially opened to Foreigners.—The United States signed a treaty with Korea on May 5, 1882. Thereupon England and Germany opened negotiations, followed the next year by

France and the other powers. This policy did not suit the tastes of many Koreans: it meant in particular the political failure of Tai-ouen-koun, who infuriated rose against the King and the Japanese in July, 1882, with direful results. But Japan took offense and wished to defend herself. The Koreans, to escape the horrors of war, offered lame excuses, and were obliged to sign a new treaty which wounded deeply their national pride. Henceforth Japanese troops were to have the right to reside in Seoul. This special clause of the treaty made the Chinese furious. They could not pardon the regent for his failure and one fine day in autumn they enticed him into their camp and carried him off to Paoting-fu in China, where he remained in exile for several years before being allowed to return to Korea. Even the pagans did not fail to see in all these events a punishment from heaven, which was avenging the blood of countless innocent victims who, at the order of this infamous Tai-ouen-koun, had fallen under the blows of the executioner.

The opening of Korea by treaty was the signal for the entrance of Protestantism into the peninsula, and it soon showed its power. The table published at the end of this pamphlet shows the results it has obtained in forty years.

Bishop Blanc, seventh Vicar Apostolic of Korea. — In 1882, Fr. Blanc, already Pro-vicar, was named Co-adjutor of Bishop Ridel. The latter indeed could not directly govern the Church in Korea from his place of exile. Enfeebled, moreover, by his apostolic labors, and by an initial stroke of apoplexy, he returned to France, where he died in 1884. Thereupon, Bishop Blanc succeeded him with full powers. The new Vicar Apostolic at first directed all his energies to the very important work of forming a native clergy. He had already sent twenty students to the general seminary at Penang, but wishing to develop the work still more, he founded a preparatory seminary in his own vicariate.

On September 31, 1887, Bishop Blanc promulgated the Mission Directory, a sort of codex composed mainly of notes left by Bishop Ridel, augmented by an extract of the Synod of Sutchuen.



Tomb of the Regent and Princess Mary Min

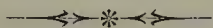
*(Several years ago the remains of the prince and princess were transferred
from this tomb which is only half a league from Seoul)*

Bishop Ridel, since his return from the Vatican Council, had constantly dreamed of being able to consecrate Korea to the Sacred Heart of Jesus. What he had been unable to do, his successor hastened to accomplish, and on June 8, 1888, the Vicariate Apostolic of Korea was consecrated to the Divine Heart of Jesus.

Two years had passed since France had signed a treaty with the Korean government and there was every chance for the faith to spread. During the year the Sisters of St. Paul de Chartres arrived at Seoul. These valiant religious were now free to found a house in the capital and take charge of the orphanage founded several years before by the missionaries. The latter, profiting by the treaty, set aside the Korean garb of mourning which till then had shielded them from the view of those who might betray them, and began to appear everywhere in ecclesiastical garb.

The mission printery which Fr. Coste had established in Japan at Nagasaki, was moved to Seoul, where it continued its fruitful work.

And now the question of building churches came up, for the life of the catacombs was over for the Korean Christians. After difficulty, a splendid site overlooking the city was finally purchased at Seoul. The Korean government tried hard to prevent this establishment, but after long discussions, the rights of the Bishop were recognized, and on February 2, 1890, Bishop Blanc celebrated a Solemn Mass of thanksgiving in honor of the Blessed Virgin Mary. But he was not long to enjoy the happy results of his labors. A few days later he fell sick and, on the 21 of February, died in the midst of his missionaries.



§ III.— Bishop Mutel, Vicar Apostolic of Korea (1890-1911).

State of the Church in Korea in 1890.—The number of Catholics at the death of Bishop Blanc was 17, 577; the number of missionaries, 19. No native priests had yet been ordained but forty seminarians were preparing for the priesthood either in

Penang or Korea. As yet no churches had been built, but there was promise of many that would, silently and eloquently, proclaim Jesus as Lord of Heaven to the pagans. There were three hundred and nineteen Christian communities. Each year five hundred adult pagans were receiving baptism, and the Church of Korea was beginning to flourish.

Bishop Mutel, eighth Vicar Apostolic of Korea.—The successor of Bishop Blanc was Fr. Mutel who, in 1885, had been recalled to Paris as a delegate of the missions of Japan, Korea and Manchuria. He was consecrated in the chapel of the Seminary for Foreign Missions, in Paris, September 21, 1890, the anniversary of the glorious death of Bishop Imbert and Frs. Maubant and Chastan. Bishop Blanc had taken as his motto: "White for the harvest". The new Bishop received from venerable Fr. Delpech, Superior of the Seminary, a motto which seemed to augur happily for his long shepherding of the Korean flock. It was "Florete Flores Martyrum" — "Bloom, Ye Flowers of the Martyrs". And verily they have brought forth blossoms whose fragrance is wafted like incense up to God.

Seditions of 1891. War between China and Japan in 1894.

Bishop Mutel reached Korea during the first days of the year 1891. At that time the peace of the peninsula was broken by seditions. A certain sect founded about thirty years previously and which bore the name of Tonghak or Religion of the East had but one thought at the time, that of expelling foreigners from the country. Hence resulted, in 1891 and during the following years, disorders in the various provinces. The Chinese and the Japanese attempted to take a hand in Korean affairs and war soon broke out between Japan and China.

Thousands of Christians suffered greatly in various places, and were obliged to seek safety in flight. The position of the missionaries in the southwest, especially, soon became unbearable. They sent Bishop Mutel the following message on July 24th: "We are all, both missionaries and Christians, in danger of death." They were instructed either to flee or to seek refuge in Seoul.

Father Joseau was the most exposed of all. He set out for the capital. At Kong-tjyou he met the vanguard of the Chinese army, which had been vanquished by the Japanese. The general ordered his soldiers to arrest him and put him to death. The two missionaries at Tjyenla-to, Father Boudounet and Father Villemot, escaped, but they were exposed to grave dangers for a space of six weeks. A French warship, "L'Inconstant", was sent to rescue them, but when the priests got news of its coming and reached the coast, the date of the rendezvous had gone by and the ship had departed. The two missionaries, however, reached Seoul, having gone part of the way by boat and walked 100 miles. All the other missionaries who were working in the interior of the country were recalled to the capital for a while, as it seemed more prudent.

The Missioners' Activities and the Progress of Religion.

In spite of these seditions, of the war and the events resulting from it, the missionaries were able to do good work in the Lord's field, which had formerly been laid waste. In 1891, a Seminary was built at Ryongsan near the place of execution, where in years gone by missionaries and Christians had suffered for Jesus Christ. Father Doucet built the first brick church at Yak-hyen, in the suburbs of Seoul, according to the plans drawn by Father Coste. This church was consecrated in 1893. The king's mother, Princess Min, had been a catechumen since the times of persecution. She was the wife of the famous Regent, Tai-ouen-koun. Bishop Mutel baptized her secretly at Seoul under the name of Mary.

The cathedral, which had been begun by Father Coste and finished by Father Poisnel, now rose on the spot which the Korean government had been so unwilling to grant. It was consecrated in 1898. Thousands of Christians from all over the country, Korean ministers and representatives of foreign powers were present at the ceremony. That same year the Regent and his wife, Princess Mary, died.

The Regent, celebrated because of his persecution of the Catholic religion, had long been disquieted and was filled with remorse

at the thought of those he had slaughtered. He even ordered the bonzes to offer sacrifice to the souls of the Christians slain since 1866. It is said that he did this "in order to console these poor souls for the sorrow they must have felt in thus parting with life." This was equivalent to a public declaration that the Christians were innocent of any crime.

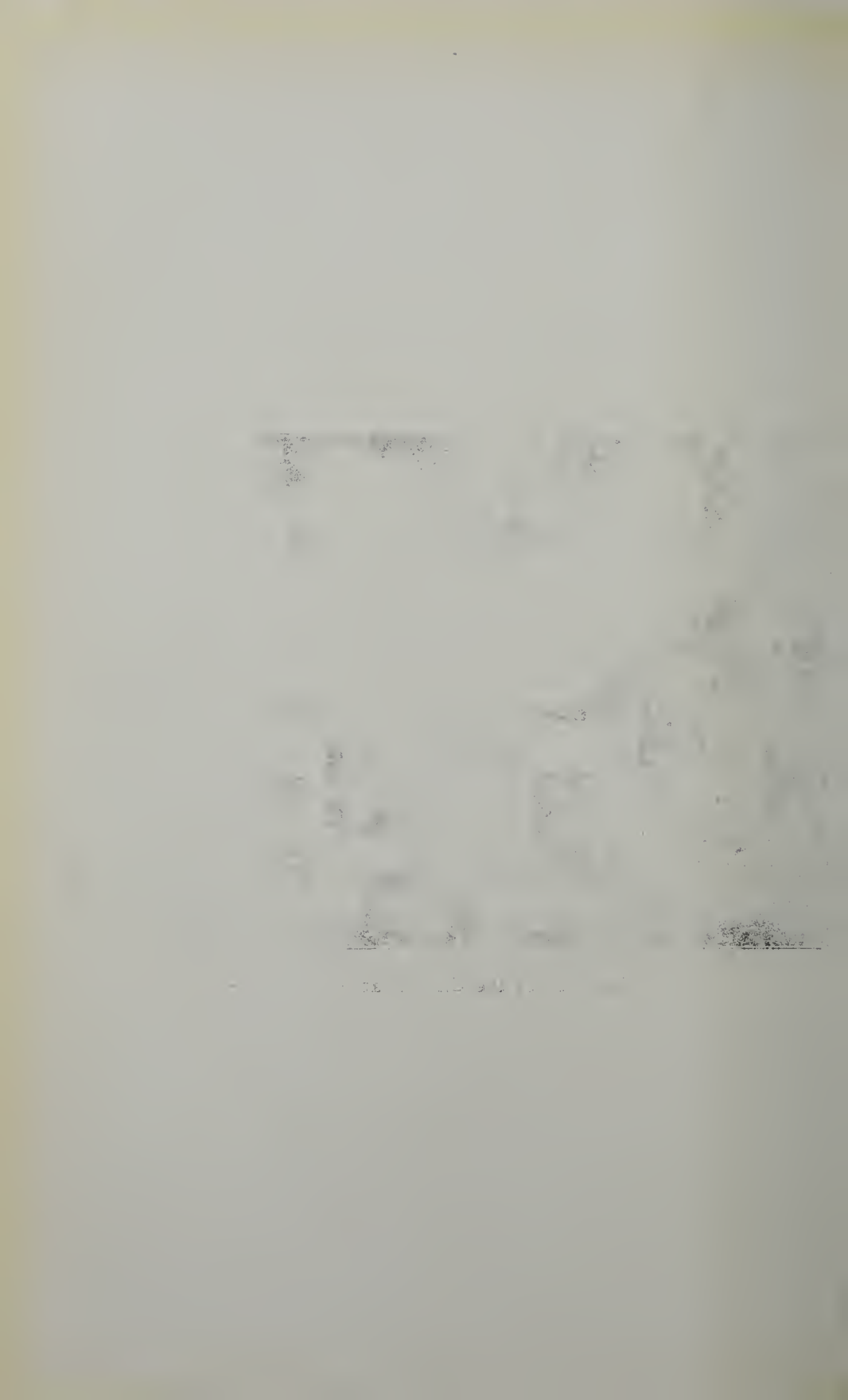
In the Provinces.—From this time on steady progress was made in the provinces. The missionaries took advantage of what little liberty the treaties ungraciously granted. Bishop Mutel gave the example. He was tireless in his apostolic journeyings and every year he covered one or another region of his immense vicariate. There were no railways in those days and no roads, nothing but mule-paths in a deplorable state of up-keep. The journeys were long and laborious. It took ten to fifteen days on horseback to reach some of the more distant districts. This did not hinder the valiant Vicar Apostolic from visiting, not only the residences of his priests, but all the mission stations without exception. In this way all his Christians were able to see him. They rejoiced, for now they could at last receive their Bishop openly and ceremoniously, without being obliged to hide from the pagans, as in by-gone days. Once more the Church was triumphant and Christ reigned in Korea.

The missionaries began to have fixed residences in an ever increasing number. Before 1890, no missionary had a fixed residence in the interior of the country. They lived here and there, avoiding the towns, and hiding mostly in remote valleys inhabited only by Catholics.

As more and more liberty was granted, they were able to come out of their hiding places. To mention only some of the most important centers, Chemulpo was opened in 1890. In the same year, Father Robert got a footing, though not without difficulty, in the important town of Taikou. One fine day, the mob chased Father Robert out of Taikou, but he was brought back from Seoul escorted by a guard of honor given him by the central government. That same year also Father Joseau took up his abode at Fusan. Father Baudounet went to live at Tjyen-tjyou, in 1891.



Interior of the Church at Ansyeng



Father Poissnel had already spent the year 1884-1885 in Hpyeng-Yang. Father Legendre made it his permanent dwelling in 1895 and Father Le Merre replaced him in 1898.

Chapels built according to Korean architecture began to dot the countryside. But this took place very gradually, in order to avoid offending the provincial authorities. These authorities were still very suspicious. The treaties, if strictly observed, did not allow missionaries to settle in the interior of the country. Foreigners were allowed to buy property and build in Seoul, Yanghoatjin and in the ports of Chemulpo, Wonsan and Fusan. A zone of some extent surrounding these towns was included in the permission and they were also free to practice their religion in these regions. With these exceptions, no foreigner was allowed to live permanently in the interior. It was not possible to travel anywhere in Korea without a passport and even then it was not permissible to "open shops nor set on foot permanent commercial undertakings". These restrictions were more and more liberally interpreted and the missionaries were able gradually to circulate freely throughout the country. As is evident, religious freedom was by no means absolute. The missionaries' residences in the interior were placed under the nominal ownership of some Korean Catholic. It was not until the coming of the Japanese in 1904, that the missionaries risked building churches in the European style and outside of the capital or the treaty ports. Religious freedom was not officially proclaimed throughout the peninsula until Japan annexed Korea in 1910. In spite of the lack of liberty granted by the treaties, the church in Korea progressed. The missionaries built up new residences. The number of districts increased in the regions already evangelized. Owing to the arrival of a greater number of apostolic workers and to the Korean priests, who were ordained from the seminary of Ryongsan after 1896, a wider field was covered and the Gospel was brought to regions where it had never been preached.

Kanto--in Chinese territory.—Father Bret came to Wonsan in 1894. From there he got in touch with a region in the extreme northeastern part of Korea, on the banks of the Tumen.

This region was called Kanto (Chientao) and both the Chinese and the Koreans had claimed it for many years. In 1896, a certain pagan of this region heard the Christian religion spoken of and was seized with a desire to know more about it. He decided to go to Seoul in search of information. When he got as far as Wonsan, he met Christians and a missionary. He was welcomed and instructed. Two months later he was baptized and returned to Kanto, where, in his turn, he preached the Gospel. A year later, more than a hundred catechumens were ready for baptism in this distant region. Father Bret did not wish to miss such an opportunity and he set out for Kanto in the autumn of 1897. It is a long journey from Wonsan to the Tumen. Yet, until his death in 1908, Father Bret took this journey every year, except once during the Russo-Japanese war. In 1908, there were several thousand Catholics in Kanto and today there are nearly ten thousand.

In 1909, two missionaries' residences were built in this region. Father Curlier was the first resident priest at Ryong-tjyeng-tchon and Father Larribeau the first at Sam-won-pong. The following year, a Korean priest, Father Peter Tchoi, was sent to Tjyo-yang-ha.

Quelpaert--Christians massacred.— If we turn our attention now to Southern Korea, we will notice a large island called Quelpaert by Europeans and Tjyei-Tjyou by the Koreans. In 1899, Father Peynet evangelized this island and he was followed by Father Lacroust in 1900. There were soon many catechumens. In the springtime of 1901, there were already 242 baptisms and 700 catechumens. This could not last and the devil took his revenge. He reigned supreme in this island, where superstition was particularly rampant. When the mediums saw their clients go over to Catholicism, they heaped the usual calumnies and lies on the Catholic religion. Moreover, a tax collector, who had come from Seoul to levy new taxes, aroused the anger of the people. He felt their hostility, and returned in prudent haste to the continent. The excited feelings of the mob then vented themselves on the Christians. They pursued them and the

Christians took refuge at Tjyei-Tjyou, where the missionaries, Father Lacroust and Father Mousset, were residing. The town was surrounded by the mob and defense was necessary. But the mandarins soon came to an understanding with the enemy and opened the gates of the town. The massacre of the Christians began. Five or six hundred perished in this wise. The two missionaries who had taken refuge in the mandarin's house, were far from safe, but, on the 31st of May, two French ships, "la Surprise" and "l'Alouette", sent by Admiral Pottier came to their rescue.

Hpyeng--Yang and Whanghai.— Finally, if we consider the northwest of the country, we will find further progress in the provinces of Hpyeng-Yang and Whanghai. In the latter province, however, the hopes of the first beginnings were not fulfilled. During 1897 and the following years, there were many baptisms in this province. It seemed as if a magnificent harvest were about to be reaped. Unfortunately, the motives for these numerous conversions were so mixed, that the missionaries themselves were hardly able to tell what was chaff and what good grain. At any rate, circumstances of a rather complex origin soon altered the aspect of affairs and disturbed the peace of the new converts. Among the causes of these disturbances were the following elements:

The imprudence of certain neophytes, who showed a mistaken zeal; the admixture of certain undesirable elements with the numbers of the faithful; a stealthy but ill-concealed hostility on the part of the Korean authorities; the hatred of the pagans and, finally, disputes between Catholics and Protestants. The American clergymen, who had been feeling for some time that Catholic propaganda was pushing them rather hard, joined in these quarrels. Catholics were arrested, beaten and imprisoned. Catechists and influential Christians were hunted down. Whole villages were molested and houses pillaged. It was a real persecution for liberty and safe conduct were offered as the price of apostasy. As a result, four of the eight missionaries had to yield to the storm, for the time being, and leave the province for

they also were the object of hatred (1903). At one time, the turn of events seemed to justify the worst apprehensions. Then peace returned, little by little. But when the apostolic workers were able to return to their post, they found many defections to sorrow over.

In spite of this relative lack of success of which we have spoken in the province of Whanghai, in spite of frequent uprisings among rebels who attacked foreigners as readily as natives, in spite also of persecutions to which the neophytes were subject in other regions and of the attacks and violences to which one or another of the missionaries fell a victim each year, it can be said that the handful of apostles who were then laboring in Korea did good work. This was true although much of their time was wasted in efforts to obtain justice and compensation for the outrages of lawlessness. In all the provinces, the Catholic Church gradually gained ground. There were more catechumens now. "Old Christians" who had remained away from the Church, either because they were afraid or because they had made a marriage forbidden by the laws of the Church, returned every year to the fold. It was in truth the time of the great harvest. In 1876, there were barely 10,000 Christians. In 1900, there were already 42,000 and at the close of 1911, there were 77,000.

The Russo-Japanese war. The Japanese Protectorate in Korea.—After the Japanese victory over China in 1894, Korea was no longer a vassal of the latter country. Korea's dependence on China had already been lessened by the treaties made with foreign powers. In October 1895, Queen Min was assassinated. Her great crime had been to show herself hostile to Japanese politics. The Korean king, hoping^a doubtless to evade the victorious Japanese, took refuge in the Russian embassy in 1896. He remained there during many months. In October of the same year he proclaimed himself Emperor of Taihan (the Great Han, a new name given to Korea in memory of the ancient tribes of the Sinhan, the Pyenhan and the Mahan). He thought he would assert his power and the independence of his kingdom by



Seminary Chapel at Ryongsan

*The remains of Ven. Andrew Kim martyred in view of where the chapel
now stands lies in the chapel*



this action. But this new empire was doomed to be ephemeral. Little Korea, lying between two powerful empires, who were neighbors and rivals, was destined to become the prey of one or the other of them. Russia and Japan soon became rivals, for the same reasons that had made Japan and China rivals at the time of the war of 1894. Everyone knows the different phases and the outcome of the struggle. The Russians were vanquished in the Manchurian campaign, but they won a diplomatic victory at Portsmouth when they avoided paying any war indemnity. The brunt of the whole affair was cast over on Korea. Had it not been the bone of dissension? Korea lost its independence. That was inevitable. If Russia had been victorious, Korea would have become its vassal. The Russians made no attempt to conceal this. So on November 18, 1905, a Japanese protectorate was proclaimed in Korea. The Korean Emperor did not show himself sufficiently submissive to his Japanese monitors. He was forced to abdicate in 1907. His son replaced him on the throne, but not for long. In 1910, Japan proceeded to annex the Korean empire without further formalities. The emperor became virtually a puppet in his palace. He and his family became members of the Japanese imperial family. He received the title of king and his near relatives were known as princes.

But what had become of the Church in Korea, during these years of war and upheavals? In the mercy of God, the Catholics had no more to endure than their pagan fellow-countrymen, and the missionaries were able to continue their activities in comparative peace and without being personally molested. After the treaty of Portsmouth, when it was certain that the Japanese had come to stay, a radical change took place in the country's politics. For several years this brought about considerable disorders in various provinces, and a feeling of unrest was everywhere noticeable. Everyone felt it a duty to guide the nation according to his individual preferences or hopes. A number of associations everywhere sprang into being. The members of some of these associations were known as conservatives, soldiers of justice and so forth. They were for maintaining

the conditions of the old regime; so they were openly opposed to the Japanese for several years. The members of other societies were known as progressives, neo-Buddhists, teachers of Heaven, and so forth. They strove, on the contrary, to bring about radical reforms both in the administration and the educational system of the country. Some tried to found a national religion, made up of the stuff of their dreams, and which they proclaimed the only religion able to save the country.

These years were also characterized by most vigorous propaganda on the part of the Protestants. They had unlimited funds at their disposal and spared nothing in their efforts to succeed. At one time, English or American clergyman boasted of the friendship between their countries and Japan. This made their followers hope that they would win the good graces of the Protectorate. At another time, on the contrary, they had recourse to other inducements which they had already used before the war and continued to use long after it. "If you do not wish to become Japanese, embrace the protestant religion. America will stand back of you". On yet other occasions, especially in regions where there were Catholics, they made accusations against the Church which have been proved false a hundred times in other countries. They went so far as to make the Koreans believe that the Catholic religion is unknown in America and that all Americans are Protestants. They claimed, moreover, that the day of Catholicism is past and that this religion is henceforth worthless the world over.

A Benedictine Monastery is founded at Seoul—(1909).

According to the strict sequence of events, we ought to speak here of the foundation of the Monastery of St. Benedict at Seoul, by the Benedictine Monks of St. Odile, in Bavaria. It was during this period that these missionaries came to Korea. But we have tried, as far as possible, to group separately the undertakings of all the congregations working in Korea. So we refer the reader to Section III of Part IV (The Vicariate Apostolic of Wonsan).

FOURTH PART

The Church in Korea becomes organized.
Several ecclesiastical divisions are made.

I. The Vicariate Apostolic of Seoul. (Paris Foreign Missions).

Bishop Mutel, First Vicar Apostolic of Seoul.—The Consecration of Bishop Demange.—In 1911, there were 77,000 Catholics in Korea. This was an increase of 60,000 in twenty years. The Holy See ordered that Korea should be divided into two vicariates. About one third of the entire mission became the Vicariate Apostolic of Taikou. The new Vicariate Apostolic had an area of over 20,704 sq. miles and a total population of more than 7,000,000 inhabitants, out of whom 26,004 were Christians. It comprised the four southern provinces of North and South Kyungsang and North and South Chulla.

The remainder of the old mission became the Vicariate Apostolic of Seoul. It comprised nine provinces:—North and South Hamkyung, North and South Hpyeng Yang, Whanghai, Kyungkui, Kangwun and East and West Chungchong. Its area was about 44305 sq. miles, its population about 8,000,000 and it contained 51,996 Catholics.

Bishop Mutel, who up to that time had been the Vicar Apostolic of Korea, became the first Vicar Apostolic of Seoul. Father Demange founded a weekly newspaper in 1906. It was suppressed by the Japanese at the time of the Annexation in 1910. It then became a strictly religious publication and still has about six thousand subscribers. This priest was made Bishop of Adras and became the first Vicar Apostolic of Taikou. He was consecrated in Seoul, on June 11, 1911. Bishop Mutel officiated and he was assisted by Bishop Choulet and Bishop Lalouyer.

The Seminary of the Mission of Seoul is enlarged.—In this same year of 1911, the Seminary of the Mission of Seoul was enlarged. It was enlarged again in 1914. It had only been built for 40 students and there were 100 in 1914. This figure has remained constant at the beginning of every subsequent three years. The increase is providential and promises well for the future. As a result, ordinations will soon be more frequent and regular and there will be a greater number of apostolic workers.

The Migration of Catholics.—Koreans are very subject to the "wanderlust". Many of them consider their homes as a sort of camp and the smallest pretext is an excuse to seek their fortune elsewhere. Since 1904 especially, large numbers have emigrated to Hawaii, Mexico, Siberia and Japan. Doubtless most of these have fallen away from their faith. A good many Koreans also went to Kanto, a region of which we have already spoken, and whose first apostle was Father Bret, of holy memory. When Japan annexed Korea in 1910 the number of emigrations to this region increased. A goodly number of our Christians went there all the more readily, because they were sure of finding missionaries who spoke their language. In 1920, there were nearly 8,000 Catholics in this region. Three missionaries from Seoul ministered to these Christians, with the consent of the Vicar Apostolic of Manchuria in whose territory this region lay.

Primary School.—After the Russo-Japanese War all of Korea became deeply interested in schools. This interest was due to the influence of Japan and it increased as time went on. The missionaries of Seoul would have given much to have had capable Catholic teachers at their disposition. But unfortunately such teachers were few, and up to the present time, in spite of considerable sacrifices, the missionaries have not been able to open a sufficient number of boys' schools. The number of girls' schools is more satisfactory. This is owing to the Sisters of Saint Paul of Chartres, who were able to train certain of their subjects as teachers. In 1923, these devoted religious directed ten schools for girls. The school at Chemulpo attracted the



A Group of Korean Christians at Seoul

attention of the general government so favorably that an honorable distinction was awarded to its founder and director, Father Deneux.

An Increase of Religious Fervor. — The Jubilee of 1912 produced splendid results in Korea. In all the districts, the Christians got into the way of going to confession and to communion more frequently and their fervor has continued to increase rather than diminish. The number of centres having a resident priest have continued to multiply and churches and chapels have been built all over the country. In 1900, there was not a single church in Korea. In 1923, in the vicariate of Seoul alone, there were 20 Churches of European architecture, 23 public chapels and 114 oratories.

A certain number of these churches, not only at Seoul and Chennulpo, but also in the interior of the country, are not lacking in beauty and would not be out of place in European villages. This is true of the church at Ryong-syoumak, built by Father Chizallet, of that at Wiju, built by the Korean priest, Father Paul Sye, of that at Ouen-tjyou, built by Father Jaugey, of that at Kong-syeiri, built by Father Devise, of that at Keum-sari, built by Father J. Gombert, etc., etc. Other missionaries have built churches in the Korean style, as for instance, Father Bouyssou at Hponai, Father A. Gombert at Ansyeng, Father Bouillon at Tjyang-ho-ouen, Father Polly at Katjai, etc.

The missionaries were faithful in their obedience to the decrees of the Holy See, ordering frequent Communion and that children should receive Communion. They heard confessions more and more frequently; which they were better able to do now that they were not obliged to journey about so often. This was a great help to the people's devotion and their fervor increased noticeably. A simple comparison of figures will show the progress made in recent years. In 1904, there were 59,593 Catholics in all Korea. In 1921, there were 59,761 Catholics in the Vicariate of Seoul alone. In 1904, there were 99,946 Communions of devotion. In 1921, there were 316,583. So the number of Communions had more than tripled. The average yearly is now about eleven

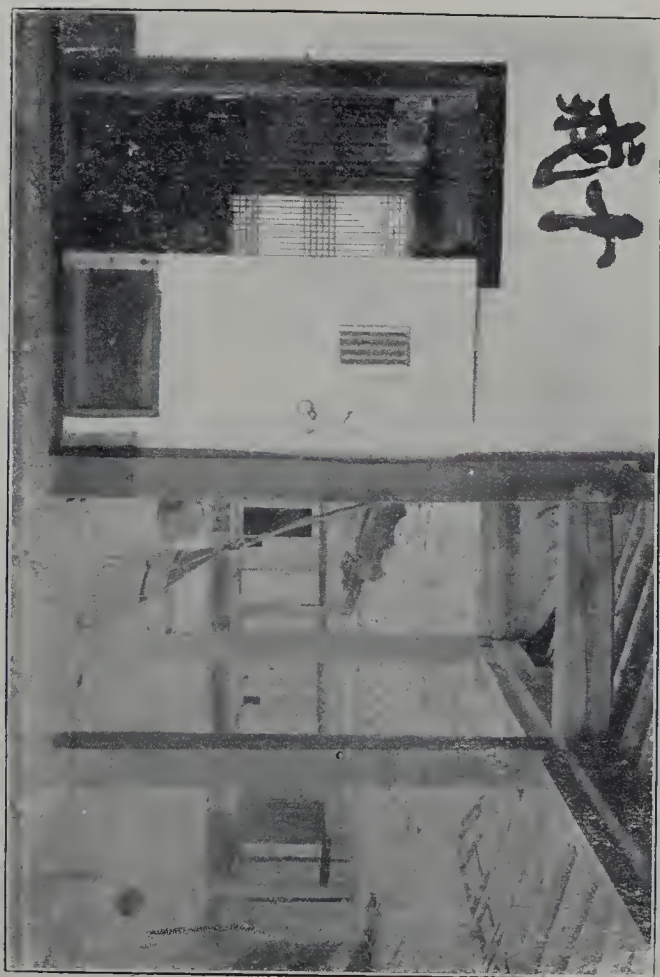
Communions for every Christian who is old enough to receive this Sacrament. Certain mission stations are remarkable in this respect. Thus Tjyang-ho-ouen, where Father Bouillon resides and where there are one thousand Christians—during 1923 there were over 36,000 Communions in this station alone.

Japanese Christians in Korea.—Since Korea has been open to foreigners, the most numerous settlers in the country have been the Japanese. Their number increase in proportion to the increase of Japanese influence in the peninsula. Among these settlers have come several hundred Catholics, mostly from Nagasaki. In 1910-1911, a census was taken of the Japanese immigrants and showed 653 Japanese Christians dispersed throughout the country. The missionaries in Korea did not know the language of these Christians, so the diocese of Nagasaki sent Father Kleinpeter to take care of them. With the help of his flock, he built a residence and a meeting-house near the Cathedral in Seoul. From there he journeyed about and ministered to his Christians. Since 1920, Father Poyaud took care of the Japanese Christians in Seoul. As for the Japanese scattered over the various provinces, they are now able to meet Korean priests or missionaries able to understand their language. If funds were forthcoming, it would be most desirable to hire a capable Japanese catechist. Much could be done among the Japanese pagans living in Korea. It would be easier for them to become Catholics than if they had remained in Japan, where they would be held back by human respect and family ties.

A Latin Review for Native Priests.—In 1912, a monthly publication, printed in Latin, was founded at the Seminary of the Mission of Seoul. It was destined for the native priests of the two Vicariates then existing in Korea.

Besides news of general interest, it contained plans for sermons, controversial topics, cases of conscience, and, in short, everything of interest to Korean priests. During the first years this review was only multigraphed, then it was interrupted by the war. Later it was taken up again and improved by Father Guinand,

戒十



A native House used by a Missioner
as his Residence

who has been Superior of the Seminary for a quarter of a century. Finally it emigrated to Hongkong. It is published there now, in order to facilitate a wider circulation in all the missions of the Far East.

The War of 1914-1918. Protestant Endeavor.— With the month of August, 1914, began a time of trial for the mission of Seoul. More than a third of the missionaries (13 out of 30) were mobilized and recalled to France. Their loss was cruelly felt. All the Christians had to be provided for. In spite of everything, the stations were visited twice a year, as in ordinary times. The Seminary soon gave new priests to the Mission. Six Korean priests were ordained during 1917 and 1918 and took the places of some of the absent missionaries. Unfortunately the Pro--vicar of the Mission, Father Doucet, died in 1917. He was a veteran of the years of persecution and during forty years he had shown magnificent zeal in the propagation of the Faith. Father Poissnel, the pastor of the cathedral, succeeded him as Pro--vicar.

During the war, not only did the Mission have fewer missionaries, but less funds came from the Holy Infancy and the Propagation of the Faith. It was both providential and fortunate that gifts came from American Catholics to compensate for this loss.

Another obstacle to the apostolic ministry at this time was the Shintoist and Buddhist propaganda, which was much encouraged by the authorities. As for Protestant activities, they did not diminish. On the contrary, now that our means were so limited, the different sects had a great advantage over us, both in the number of workers and in regard to funds.

At last the mobilized missionaries returned in 1919. But three, Fathers Meng, Guillot and Boulo had fallen on the field of honor. A fourth, Father Bodin, was still suffering from the effects of a gas attack. He had hardly reached Seoul when he was obliged to seek a warmer climate. He is now at the General College at Penang.

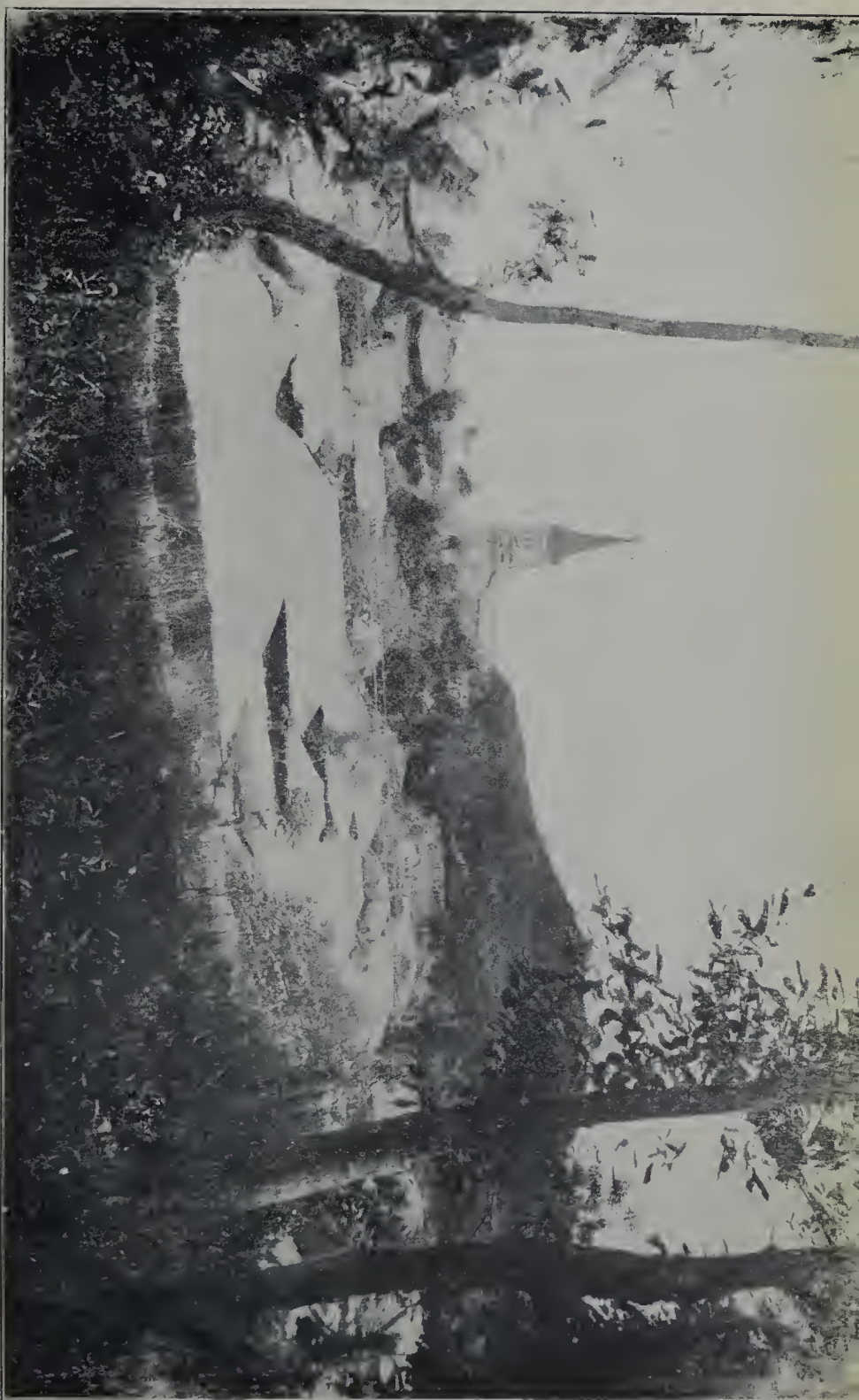
The Japanese and the Catholic Church in Korea after the Annexation.— As we stated above, Japan annexed Korea in 1910.

The Church in Korea has not suffered materially from this new political situation and it cannot be denied that it has enjoyed greater security since that time. But it must be noted also that there have been fewer conversions of pagans since 1910.

After the Independance movement in March 1919, which disturbed the peace of the whole peninsula for a while, several Catholics suffered unjust punishment. But it was generally because the police failed to distinguish them from the followers of Protestant sects who had taken part in the uprising. The Japanese in high authority did justice to the Catholic Church and acknowledged how loyal the Catholics had been during the disturbances. In 1920, the General Government of Chosen (as Korea is now called) recognized the civil rights of the Catholic Mission of Seoul. At first this recognition was only extended to the possessions of the Mission in the capital, but in 1921, it was put into effect in all Korea and made valid for all the mission societies.

Bandits and Disturbances in Kanto. The Captivity of Father Peter Tchoi.— China, as everyone knows, is a charming country, but in spite of its charm, it has not been able to get rid of its numerous bandits. Father Peter Tchoi, a Korean priest working in Kanto, fell into their hands. A troop of brigands made a sudden attack on the village of Tjoyangha on July 19, 1919. They pillaged all the houses and after they had stolen everything from the chapel, they took the priest with them as a hostage. It would take too long to tell all he endured and the many trials to which he was subjected. He was obliged to follow his captors day and night and thus he was spectator at several encounters between the bandits and soldiers of the regular army. He saw men fall dead at his side. A bullet even grazed his hair, but fortunately he was not wounded.

During the severe Manchurian winter he was not allowed to sleep in a heated room once during the six months of his captivity. The bandits feared that he would escape and they pierced a hole in his ear, by means of which they attached him



Napaoui

(The boat of Ven. Andrew Kim bringing to Korea Father Dardang with. Mgr Perrot
coasted along this village, now entirely christian)

like some animal. The French and Japanese authorities tried in vain for a long time to obtain his freedom. The Korean Christians were more successful in their attempts. They clubbed together to ransom their priest, and when the sum offered seemed sufficiently large to the bandits, they allowed Father Tchoi to return to his residence in Tjoyangha. It was in February, 1920. He had to go on foot 150 miles, over terrible roads. At last he reached safety among his generous Christians.

Bandit raids are almost constant in this region. Over and above these disorders, the country was much troubled by the actions of the Korean partisans of the Independance uprising. They gave as a pretext the necessity of raising funds for the so-called provisional government of Korea. Their agents descended on the whole countryside. The storm broke in the autumn of 1920. The Japanese intervened. Their action was summary and unfortunately the innocent had to suffer in some instances. The missionaries had advised the Catholics not to take part in these disturbances, and they now saw how wise the advice had been.

The 30th Anniversary of Bishop Mutel's Consecration (1920).

When the war broke out, the mission of Seoul was preparing to celebrate, in 1915, the 25th anniversary of the consecration of its Vicar Apostolic. But the turn of events upset all the plans. It was not until September 21, 1920, that the clergy and the Korean Christians were able to celebrate the 30th anniversary of the consecration of their Bishop. The mobilized missionaries had returned. More than 70 priests were assembled and 30 out of this number were Korean priests, all ordained by Bishop Mutel. In 1921, the Pope granted to the venerable Vicar Apostolic the title of Roman count and of Assistant to the Pontifical Throne. This was at the request of Monsignor Fumasoni-Biondi, who was then Apostolic Delegate to Japan, and who had visited the missions of Korea in the fall of 1920.

The Vicariate Apostolic of Wonsan is established in 1920. Two Bishops are consecrated at Seoul (1921). — Bishop Mutel was anxious, on account of his advanced age, to be freed of part

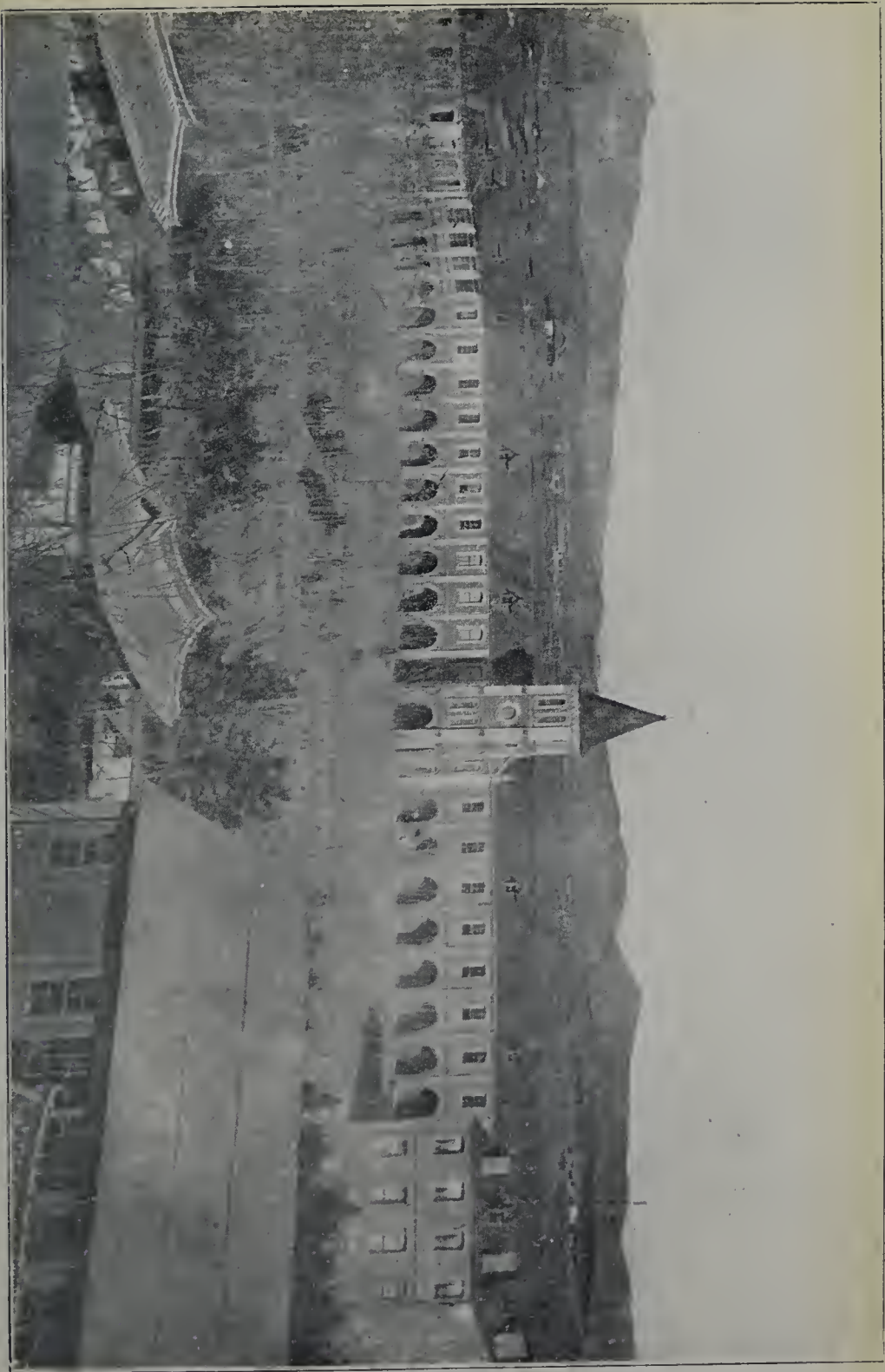
of the administration of his immense vicariate. His desires were fulfilled in 1920. Father Devred was chosen as his Coadjutor and the north east of his mission was made into a new Vicariate of Wonsan. The most reverend Abbot Boniface Sauer, belonging to the Congregation of Benedictine Monks of Saint Odile (Bavaria) was placed in charge of this vicariate. It had been decided that the consecration of the Bishop Coadjutor of Seoul would take place on May 1, 1921. The necessary documents came from Rome in time and Bishop Sauer was consecrated the same day.

As a missionary wrote, "The winter of persecutions is past, the storm of afflictions is over. The flowers of the martyrs have blossomed in our land of Korea. Their perfume is sweet and they are fruitful. It is thus that the beautiful month of Mary began for the mission of Seoul in the year 1921." Bishop Mutel officiated. He was assisted by Bishop Demange of Taikou and Bishop Castanier of Osaka. Bishop Choulet and Bishop Combaz were present at the ceremony. The Japanese authorities and the Consular staff also witnessed the consecration of the two bishops. The Governor General, Baron Saito, made a speech at the collation which followed the ceremony. This speech was significant and it attracted much attention. The Baron praised the modesty and the courage of the Catholic missionaries.

The Synod at Seoul (1922). A new Directory for the Clergy of the Vicariate is issued (1922). — The directory issued by Bishop Blanc was now incomplete and out of date. A new directory was prepared in 1921. It was sent to all the European missionaries and priests and they were requested to study it carefully and make any criticisms they thought fit within the space of six months. The final revision of this directory took place during the summer of 1922 and it was issued on September 21st of that year. During the retreat of 1922, the synod was convoked at Seoul. Four members of the synod were Europeans and four were Koreans.

The Catholic Youth of Korea. — More than fifteen years ago

The Seminary at Taikou



Catholic societies of young people have been formed in different parts of Korea, under the direction of several missionaries. In 1922, a constitution was drawn up for these societies, new societies were formed and all the various societies were united in one federation. At the present time, there are 19 societies in this federation. It has 1,018 active members, 269 auxiliary members and 75 aspirant members. If numbers alone are considered, this seems a splendid result. But the present value of this association must not be exaggerated, it is still far from a state of really organized activity.

A Students' Hostel and the Attempt to found a Commercial School.— In 1922, Father Krempff made an appeal in the religious review of the Korean Mission for a students' hostel. Korean Catholics subscribed more than 6000 yen, despite their poverty. This made it possible to construct a provisional building, which can house fifty young Catholics. An attempt has also been made to found a Commercial School. But the expenses are so great, that the Mission has not been able to swing them as yet. A committee of Catholic Koreans has been able to raise some funds, with the help of the Mission. These funds make it possible for the school to vegetate. But, if it is to live, it must have a capable staff and sufficient funds.

The Catechists' Directory.— All the missionaries insist more and more on the capital importance of catechists. Unfortunately, the funds actually at our disposal do not permit us to maintain paid catechists. Our young Catholics assume the duties of voluntary catechists. We also have over every Christian station a head, who replaces the missionary when he is absent and directs the Christians. There are more than 600 of these precious helpers. Father Legendre has prepared a Directory for their guidance. It contains all the directions necessary for a wise administration of the Christians.

Father Polly began an annual retreat for catechists, in 1910. Since then, this retreat takes place more or less regularly in the residences of various missionaries. It has now been made obli-

gatory for all the catechists in every district. Henceforth the catechists must meet with the missionary for three or four days out of every year. During this time, they profit by his advice and renew their fervor by spiritual exercises.

The Printing Press of the Mission of Seoul. — We have seen above how the printing press was inaugurated at Seoul. It has been active ever since in the service of the whole of Korea. Besides a religious publication numbering 28 pages, which is issued every two weeks to 6000 readers, this printing press has turned out 40,000 volumes or pamphlets during 1923. This make about 1,500,000 pages. The press has even begun to issue tracts. In this, it follows the initiative of Bishop Demange, who had already published tracts in his vicariate.

Sisters of Saint Paul of Chartres. — These devoted religions have a novitiate, an orphanage and a nursery at Seoul. They also have a class conducted in French for European children. At Chemulpo, they also have an orphanage and a nursery. Religious of this congregation direct altogether ten schools in Korea. At the present time the members of this congregation in the Vicariate of Seoul are as follows:—11 French Sisters, 40 Korean professed Sisters, 17 novices, 14 postulants and 9 aspirants. Since they were founded, the orphanages at Seoul and Chemulpo have reared and fed more than 5,000 children. The religious have a dispensary at Seoul and one at Chemulpo. These dispensaries are not adequately fitted out, but some good is accomplished through them.

The Cause of the Korean Martyrs. — Rome is actually considering two causes bearing on the martyrs of Korea. The cause of the Martyrs of 1839 and 1846 concerns 82 martyrs. Amongst their number are Bishop Imbert, Father Maubant, Father Chastan and Father Andrew Kim, who have been declared venerable. The end of this cause is near, for the General Congregation was held at Rome on March 18, 1924.

The cause of 1866 concerns 26 martyrs:—Bishop Berneux,

Bishop Daveluy, Fathers de Bretenières, Beaulieu, Dorie, Pourthié, Petitnicolas, Aumaître and Huin and seventeen Korean martyrs. The Apostolic process of this cause is nearly over at Seoul.

In 1921-1922, Bishop Mutel was so fortunate as to discover at last in the Korean archives (Annals of the Korean Court and Journal of the Kingdom) very interesting documents relating to the two causes. These documents contain the sentences passed on the martyrs who have confessed the faith, or a statement of the reasons for their arrest and for their being sentenced to death.

The North West of the Vicariate Apostolic of Seoul is entrusted to the American Maryknoll Missioners.— As we have related above, Bishop Mutel made a first division of his immense Vicariate in 1911. The two Vicariates Apostolic of Seoul and Taikou were established. In 1920, a second division was made and the Vicariate Apostolic of Wonsan was established and entrusted to the Benedictine Fathers. Bishop Mutel was very glad when the Sacred Congregation of Propaganda assigned the northwest of his Mission to the American missionaries from Maryknoll in 1922. As we will explain further on (IV The Hpyeng-Yang Region) only good results can come from this assignment. The necessity of combatting Protestant propaganda grows daily more urgent, and it is particularly active in this region.

The Personnel of the Mission at the beginning of 1924.—

1 Bishop, 1 Coadjutor Bishop, 1 Pro-vicar, 23 French missionaries (Paris Foreign Missions) 3 American missionaries and 1 Auxiliary Brother (Maryknoll Society): 30 Korean priests, 18 paid catechists, 614 voluntary catechists (heads of Christian stations), 112 women catechists, 143 men teachers, 64 women teachers, 26 seminarians in the higher courses, 61 seminarians in the lower courses, 25 students in the preparatory course, making a total of 112. 11 French Sisters of St. Paul of Chartres (in 2 communities: one at Seoul and one at Chemulpo) and 80 native religious (professed Sisters, novices, etc.)

We will speak of the Benedictine Monastery at Seoul further on (III The Vicariate Apostolic of Wonsan).



II. The Vicariate Apostolic of Taikou. (Paris Foreign Missions).

During the first twelve years of its existence as a separate Mission (1911-1923), the career of the Vicariate of Taikou has been exempt from extraordinary events. Four of its missionaries were mobilized and one of their number, Father Maurice Canelle, was killed in 1918.

The new Mission had before it the task of organizing the establishments necessary for a separate mission and which would justify the division made. It had to do this and continue the labor of evangelization at the same time.

Achievements of Organization.—None of the necessary establishments were in existence in 1911, and three years later the World War began. This made the undertaking very laborious. But, owing to a very special protection of Our Lady, the Mission was able to build the Bishop's residence in 1913, the seminary in 1914, the Sisters' Convent in 1915 and a meeting hall for the young people of the Mission in 1916. A votive grotto to Our Lady of Lourdes perpetuates the memory of Our Lady's bounty.

The Church, which had been built by Father Achille Robert, was transformed into a Cathedral. It was considerably enlarged and, in order that the proportions might be kept, the towers were made higher in 1918.

Bishop Demange had built a section of the seminary in 1914, as we have said. This section could house 70 students and contained the chapel. Bishop Demange had thought that it would be left to his successors to complete the building. But vocations increased in unforeseen numbers; he had to build again and the whole edifice called for by the architect's design was completed in 1919. Some of the seminarians were not very well.



A Korean Dignitary
in Ceremonial Costume

The most recent building in the Mission is a house of considerable dimensions, where they can get a complete change of air at regular intervals. This house was finished in 1923.

The first retreat after the Mission had been established was in the nature of a synod. The Vicar Apostolic and his Council had composed a tentative Directory. It had been multigraphed, in French for the missionaries and in Latin for the native priests, and a copy was sent to each several months in advance. All were asked to return these copies with commentaries and desiderata on the blank pages which had been inserted. The missionaries' observations were examined in nine sittings. The Directory, having been definitely decided upon, was promulgated on the Feast of Pentecost, 1912, and since that date it is of obligation. The innovations resulting from this new Directory went into effect that same year. Amongst others may be noted the annual retreat for the catechists. Every year these helpers gather round their own missionary, who is aided by a confrère during the retreat. As a result, these 400 valuable assistants work with greater unity, zeal and steadfastness. The main exercise of this retreat consists in the explanation of the regulations for catechists. These were also published in 1912, and they contain those extracts from the Directory which concern catechists. Visible results proved the value of this initiative. After these retreats, the catechists baptized twice as many pagans in danger of death. The retreats continue to take place with a regularity which is a credit both to the missionaries and to the catechists.

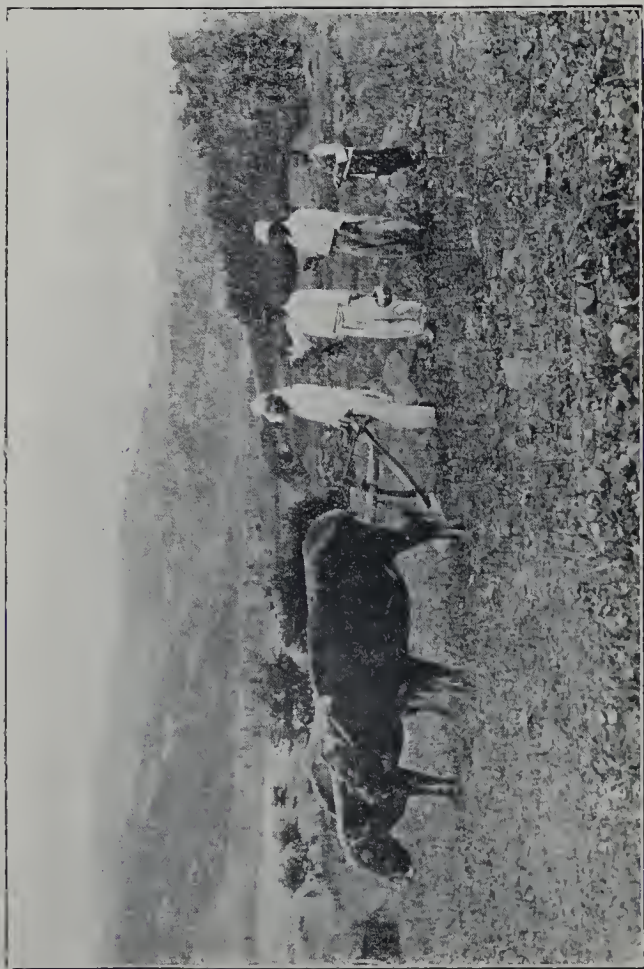
The Progress in Evangelization.—A Mission can be new in two ways,—either because it is established in a country which has not been hitherto evangelized or because it continues as a new ecclesiastical unit the work of evangelization which has already been begun. The Mission of Taikou is a new Mission in the latter sense only. Although missionaries have never been to some parts of the Mission, the greater part of it was evangelized when Christianity was first preached in Korea. It has representatives among the martyrs whose causes are being examined at Rome. But in the case of too many of Taikou's martyrs, it was not pos-

sible to make all the inquiries necessary, because of the distance from Seoul. These martyrs will not have on earth the title they bear in the sight of God.

In 1911, 26,004 Christians were allotted to the Mission of Taikou. A thousand of these really belonged to the Mission of Seoul and it was understood that they would be returned to it. The return took place in 1922, at which date the number of these faithful had increased to 1,115. According to the statistics for 1923, the Mission had 31,457 Christians. Out of this number 755 did not practice their religion. As a matter of fact, this number should be larger, according to the number of baptisms of adults and to the excess of births over deaths. The difference is due, partly to emigrations and partly to the falling away of Christians. We do not count among our total those Christians who have definitely abandoned the practice of their religion. The number of these fallen away Christians is not very great. Before Japan annexed Korea, the neophytes had grounds to hope that they would escape annoyance from the mandarins because they would be protected by the missionary, who was a foreigner. The motives of some conversions were interested and these conversions were not really genuine. The annexation took place a year before the Mission of Taikou was founded. Since that time, conversion brings no material advantages for the Koreans. When they enter a Church which is looked upon as foreign, their conversion is even accompanied by various inconveniences. So very few of the newly baptized fall away.

The new Mission has striven to attain the triple aim indicated in the Constitutions of Paris Foreign Missions Society. It has continued the labors of the Korean missionaries: 1—the formation of a native clergy; 2—the careful instruction of those already converted; 3—the conversion of pagans.

The Formation of a Native Clergy.—In 1911, there were four native priests among the clergy of the new Vicariate. They had all been ordained several years and were natives of the Vicariate of Taikou. At that time there was not a single semin-



In Korean fields

arian from the southern provinces at the Major Seminary of Seoul. The entire hope of the clergy in that region was centered in six students in the Preparatory Seminary. The most advanced of these was about to begin philosophy the following year, the five others had only finished their third year Latin. The new Mission would have to suffer long from this lack. Already in the autumn of the first year, 15 young men began their Latin at the Seminary of Seoul. The Mission of Seoul was willing to keep them, until Taikou should have a seminary of its own.

Some approve of a single seminary for several Missions, others disapprove. No doubt both the partisans and adversaries are right, according to the conditions existing in the particular country under discussion. In Korea, it is plainly an advantage to have seminaries in each Vicariate. The main advantage resulting from the division of Korea into several vicariates, seems to have been the increase in the number of native vocations. Taikou was very backward in this respect, owing to its distance from Seoul. It has now shown that vocations are not lacking in this region. In September, 1923, there were 105 seminarians in the Seminary of Saint Just. Out of this number, 15 were in the Preparatory Course. Since 1918, eight priests have been ordained from this Seminary. From 1926 on the number of ordinations will be considerable.

The main obstacle met with up to now has been the health of the seminarians. During the last years especially, there has been much sickness at the Seminary. It is not clear why this should be so, for the Japanese inspectors themselves have declared that the material conditions at the seminary are better than those of many other similar establishments. Two seminarians from Taikou were sent to Rome, in 1919. Both died, one at Rome and the other a few months after his return. Both had tuberculosis, though no trace of this disease was discovered when they were examined before going to Rome.

The Instruction of Neophytes.—In the administration of the Christians there was no better way than to follow the excellent methods handed down by the first bishops and priests of Korea.

The fact that these poor people, most of whom still have only a minimum of religious helps, have persevered in a state of religious fervor which would excite the envy of many a Catholic country, may be credited to these methods. They are quite severe. Every Christian, whatever his age may be, is obliged to recite his catechism and his prayers to the missionary every year, just as his children and his grandchildren are obliged to do.

The Directory has tried to make the center where the missionary resides the greater part of the year as much like a parish as possible. Religious instruction is given at the Sunday Mass, there are catechism classes for the grown-ups and the children, the liturgical ceremonies are explained and a more lively devotion to the Blessed Sacrament of the Altar is fostered. The two decrees of Pope Pius X, concerning the Communion of children and frequent Communion, were a great help from the outset. The number of Catholics has increased about a sixth in 12 years. But the number of Communions has increased from 57,000 to 209,000.

When the Mission was begun there were 19 chapels. At present there are 73. Most of these chapels are very unpretentious, but God has a better house than any of His faithful. Moreover these chapels make the social life of the Church possible. It could not be attained when each family had to celebrate the feasts in its own little dwelling.

During recent years, the missionaries have expended most of their funds and much of their energy in the effort to found schools. The result has often been negative. At first the missionaries were left unaided in these endeavors, but recently their Christians have been better disposed to help them. The requirements issued by the Japanese are more and more exacting. Probably we shall soon be in the same situation as that of our confrères in Japan. They have had to give up having primary schools. The law will not forbid us to have primary schools as long as the government is not able to provide for obligatory instruction in its own schools. But our funds will forbid us to have them, for if we spent all our money on primary schools alone, it would not be enough.



A Korean pony

As for more advanced schools, we have appealed to the teaching congregations in vain.

In theory it would be possible to entrust the direction of such schools to priests of the Mission. But in practice this is not possible, for the number of apostolic missionaries is too limited. If they were placed under the direction of natives, the result would be not only a complete lack of moral training, but inevitable ruin.

As a matter of fact, material difficulties are not those which trouble the missionaries most. The spirit of the modern Korean student is indicated by the almost daily strikes which take place in the Protestant and even in the government establishments. Things are not so bad as this in our schools, but they are by no means free from these modern tendencies. Matters have reached such a stage that we ask ourselves whether our schools are not turning out generations of lukewarm Christians.

The same spirit has prevented Bishop Demange from developing the association of young Catholics as he had intended. Since he came to Taikou, he has taken personal charge of this work. He wanted to found associations in every district. As things are now, there are separate associations in many districts. If they were united, they would all be exposed to the dangers resulting from the spirit of unrest and of utopian dreams which characterizes the Korean youth of today. If these dangers are localized there is less danger of their pervading all the branches of the association.

The evolution of the young people of Korea is the dark cloud on the horizon. How many years, or how many generations, will it take for the spirit of unrest, coming from foreign lands, to settle down? God alone knows.

The Conversion of Pagans.— It was intended that the schools and the Association of young Catholics should be not only a means of preserving the faith of the Christians, but also instruments of conversion. The Association of Young Catholics has achieved and still achieves some results, but they are very limited. The school of the Sisters of St. Paul of Chartres, in the

Cathedral parish, is the instrument of many conversions every year. Not only are the school girls converted, but their families also. It is the only school of its kind in the Vicariate. It would be well to develop more schools run by the Sisters of St. Paul of Chartres and also the other works undertaken by this splendid Congregation. But the distance of Taikou from Seoul is an obstacle to this development, somewhat similar to the obstacle which stood in the way of native vocations to the priesthood, until Taikou became a separate mission with its own seminary.

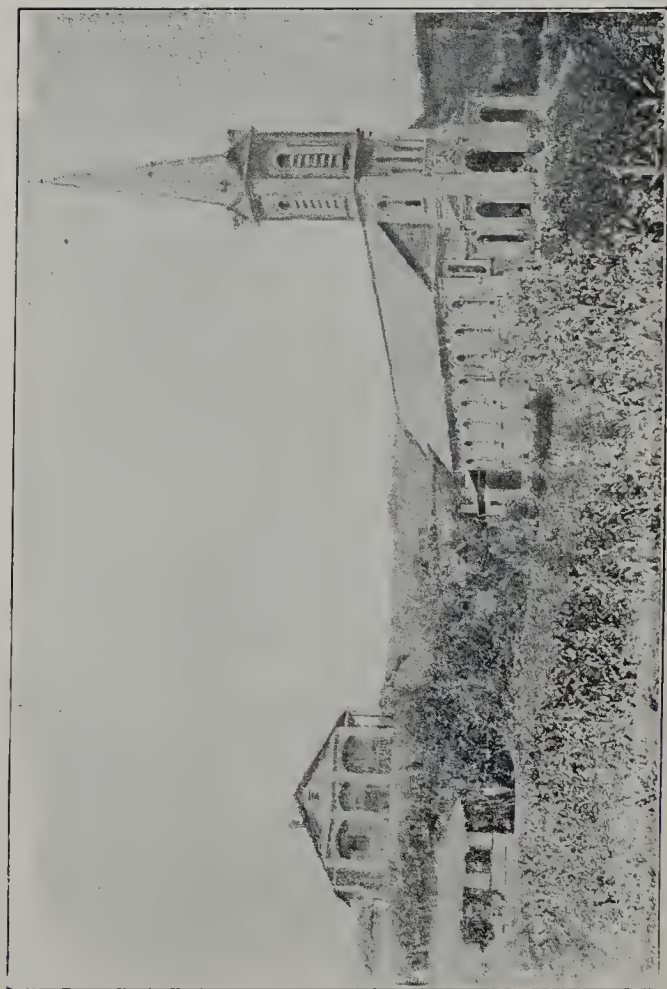
The Vicar Apostolic has made many appeals for catechists. He is convinced that this is the only way to accomplish the actual work of evangelization among the pagans. Up to the present time, the result of these appeals is very limited. He has at the present writing, ten catechists at work among the pagans. Only three out of this number have been permanently appointed. These catechists must not be confused with the 400 resident catechists who have charge of the Christians. The latter receive no wages and only come in contact with the pagans accidentally.

In 1921, the Bishop began to make use of religious tracts. This endeavor has produced some results and it seems probable that these results will become more numerous as time goes on. It is hard to determine, however, just how much the tracts have influenced various conversions. Nor is there any need to examine into this, as long as the seed is sown.

It still remains true, as it was in the past, that there are two means of conversion surer than all the rest. One is to increase the number of districts having a resident priest. The other is the personal influence of the Christians themselves. If we strive to develop these two means we are also working to bring about conversions.

The lowest number of adults instructed and baptized in a year has been 397; the highest, in 1923, is 557. In 1923, 343 adults in danger of death were baptized and 1471 dying infants.

In speaking of the conversion of pagans we must add that the missionary spirit is just as keen in the native priests as in their European brethren. They do not dream of considering them-



Church of Ryong-syo-mak (Kang-Ouento)
(*Vicariate Apostolic of Seoul*)

selves as merely pastors of those already converted. This consideration is a sufficient reason for optimism at a time when there are so few vocations in Europe and when, fortunately, the development of the native clergy seems promising.

The Personnel of the Mission of Taikou at the beginning of 1924. — 1 Bishop; 15 French missionaries; 12 native priests; 12 Sisters, 9 of whom are Korean; 10 catechists at work among the pagans; 400 resident catechists, at work among the Christians.



III. The Vicariate Apostolic of Wonsan.

(The Benedictine Fathers of St. Odile—Bavaria).

The Benedictine Fathers of St. Odile (Bavaria) in Korea, February, 1909. — In 1908, Bishop Mutel went to Europe in search of a Congregation which would wish to devote itself to the development of Catholic schools in Korea. He desired trained teachers for his Vicariate. After many endeavors, he was unable to find societies in France which were able to take up this work. At last, he succeeded in interesting the Benedictine Fathers of the Congregation of Saint Odile (Bavaria) in this project. Several monks soon came to Korea and founded a monastery. This monastery was at first a Priory and became an Abbey in 1913. The Reverend Boniface Sauer, who had been Prior, was appointed as the first Abbot.

At first, everything seemed to promise well for the undertaking which had brought the Benedictines to Korea. Their aim was to train Christian teachers for the little schools in the provinces. Besides this main enterprise, the Fathers had developed the beginnings of an industrial school. They had a carpenter's and painter's workshop, a forge and they taught gardening. They already had 60 apprentices. Before very long the Benedictine Fathers were obliged to close the Normal School, owing to special difficulties connected with the Japanese legislation. The Indus-

trial School continued to prosper until 1914. Then the war broke out and stood in the way of the school's progress.

The Establishment of the Vicariate of Wonsan. — Divine Providence, which had called the worthy sons of Saint Benedict to Korea, destined them for other work. Up to this time, their activities had been restricted to Seoul. But, after the war, they expressed to Bishop Mutel their wish to make themselves useful and asked for a part of the Vicariate of Seoul in which to exercise their zeal. The Bishop made their wishes known to the Sacred Congregation of Propaganda. In 1920, this Congregation gave the Northeast of Korea to the Benedictines. This included the provinces of North Hamkyung and South Hamkyung and the region of Kanto, in Chinese territory. This region of Kanto was inhabited mainly by Korean emigrants and, as we have seen above, three priests of the Vicariate of Seoul were already at work there. In 1922, the Holy See added to the Vicariate Yenki and Ilam, which had been a part up to then of Vicariate of Northern Manchuria.

The new Vicariate received the name of Vicariate of Wonsan. As we have stated above, Bishop Sauer was appointed as its first Vicar Apostolic, with the title of Bishop of Appiaria.

The Work of Organization and the founding of various Enterprises. — Bishop Sauer was consecrated at the same time as Bishop Devred, on May 1, 1921. He then went immediately to Changchoun, to settle the affair of the Christians of Kanto with Bishop Gaspais, Bishop Coadjutor of the Vicariate Apostolic of Northern Manchuria. As we have seen above, this region had been subject to the jurisdiction of the Vicariate of Northern Manchuria, though it was in reality evangelized by missionaries from Seoul. The region of Kanto was the main part of the new Vicariate Apostolic of Wonsan, for the provinces of North Hamkyung and South Hamkyung only contained about 500 Christians. The two Bishops made an agreement that, after the approval of the Holy See had been obtained, the Vicariate Apostolic of Northern Manchuria would give over permanently

the two Chinese dependencies of Yenchi and Ilam to the Vicariate of Wonsan. A decree of the Sacred Congregation of Propaganda, issued on March 19, 1922, sanctioned this agreement.

As a result of this decision of the Holy See, the Vicariate of Wonsan is now the largest of the three Korean Vicariates Apostolic, as far as its area is concerned. It now extends from the central part of Korea as far as Habarosk. It has an area of over 78,798 sq. miles and a population of about 3,000,000. More than 2,000,000 of these are Koreans. The others are Chinese and Japanese. There are about 100,000 Japanese. On May 1, 1923, the Vicariate contained 10,975 Catholics. Out of this number 9,032 were Koreans, 1,843 Chinese and 100 Japanese.

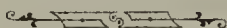
The Benedictine Fathers tried to open as many primary schools as possible, in places where there were none. Their aim was to increase the number of conversions and to prevent Catholic children from attending Protestant or pagan schools. Owing to these efforts, there are at present 30 schools in the Vicariate with more than 2,000 pupils. In order to develop the schools, Sisters are absolutely necessary. It is only a lack of funds which has until now prevented the Benedictine Sisters of Saint Odile from coming to Korea and taking charge of the schools for girls in the Vicariate of Wonsan.

Bishop Sauer undertook first of all, in the autumn of 1921, to found a Preparatory Seminary. This Seminary was situated, for the time being, in the Abbey of Saint Benedict at Seoul. Later on, when circumstances will permit it, this Seminary will be transferred to Wonsan and the monastery likewise. At the present time there are 31 students in this Preparatory Seminary.

Bishop Sauer has also tried to provide for the Chinese Christians, who are so widely dispersed over his large Vicariate. The Chinese station of Yenki had been without a missionary for 14 years. It was once more staffed on Christmas Day, 1922. Another station will be opened in 1924, on the banks of the Sungari. There are many immigrants in this region. A certain number of Christians from Shantung are among these immigrants. Most of them are scattered over the immense tracts of fallow land

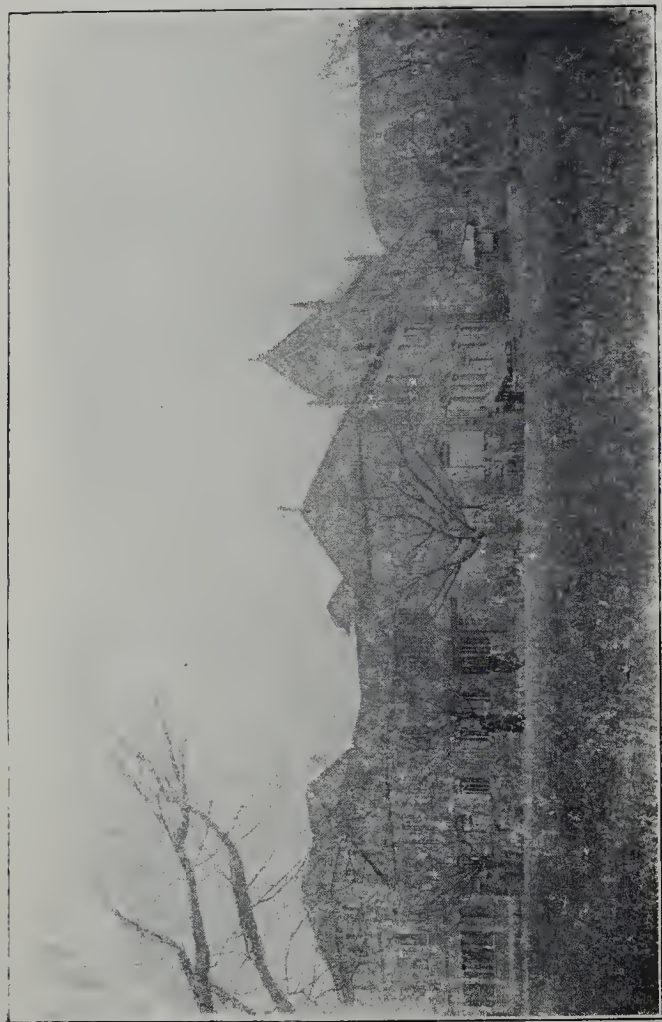
in this country, which up to their coming have been practically without inhabitants. Two missionaries who have been assigned to this specially difficult mission are preparing themselves for their work, one in the Mission of Kirin and the other in the Mission of Southern Shantung.

The Personnel of the Mission of Wonsan (1924).— If we include those at the Abbey in Seoul, the personnel of the Mission of Wonsan is actually as follows:— 1 Bishop, 18 Benedictine Fathers, 12 European Brothers, 7 Korean Brothers, 4 catechists at work among the pagans, 110 catechists in charge of the Christians, 54 men teacher, and 12 women teachers. Triple this number of workers would be necessary to really suffice for the undertaking of those enterprises needed by this large Mission. Every organized Mission must have certain establishments, whose future is made certain by a sufficiently numerous staff of workers.



IV. The Territory of Hpyeng-Yang. (The Foreign Missions of Maryknoll).

The Northwest of the Vicariate Apostolic of Seoul is assigned to the American Maryknoll Missioners.— In 1922, the Sacred Congregation of Propaganda thought it would be well to increase the number of apostolic workers in Korea. An appeal was made this time to the American Foreign Mission Society, whose headquarters are at Maryknoll, N. Y. This Society was founded in the United States, in 1911. It already has charge of a Mission in China. The territory in this Mission formerly belonged to the Missions of Cantou and of Kwaugsi. The Society consented to take charge of this second mission in the Northwest of the Vicariate Apostolic of Seoul. It contains the two provinces of North Hpyeng-Yang and South Hpyeng-Yang. The area of these two provinces is about 16,802 sq. miles, or 1/5 of all Korea. Its total population is 2,300,361. Out of this



Seminary at Ryongsan near Seoul

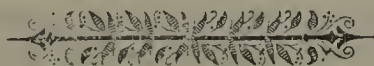
number 4,890 are Catholics. Up to this time, 5 priests of the Mission of Seoul took charge of these Christians.

American protestants have been at work for a long time in these two provinces and they are strongly entrenched. There are more than 50,000 native protestants in this region. This number is a sufficient indication of the task which lies before the new apostolic workers. It also foretells the special obstacles that they will meet with.

The First American Catholic Missioners come to Korea.

In the month of May, 1923, the Reverend Patrick J. Byrne, Superior of what will one day be the Mission of Hpyeng-Yang, reached Seoul. The following September, he went to live at Wiju. A comfortable residence had been built at Wiju several years previous to this, which made it possible to lodge several missioners. A few months later, two other missioners and an Auxiliary Brother of the same Society came to join their Superior. In April 1924, one of these missioners was appointed pastor of Wiju. The other went to take charge of Yeng-You, near Hypeng-Yang. Father Byrne expects soon to make his headquarters at Sin Wiju, which is 10 miles distant from Wiju and which is on the banks of the Yalu. It is the northern terminus of the Korean railway. Father Byrne has already been able to buy enough land in Sin Wiju for a residence and the other indispensable mission establishments.

A large number of apostolic workers are promised for the autumn of 1924. More Maryknoll missioners will come to Korea and also Sisters, belonging to the Society affiliated with the Maryknoll Fathers. They will work for a while longer under the jurisdiction of the Vicar Apostolic of Seoul. When the Holy See considers that they are ready to work alone, a new independent Mission will be permanently established.



FINAL REMARKS and CONCLUSION

Present day obstacles to the spread of Catholicism in Korea.



We have already mentioned the fact that there are many different religions in Korea. Each one of these makes more or less vigorous efforts to influence the minds of the people.

Buddhism and Shintoism are especially protected by the government. They are official religions. The government also protects and favors Confucianism. Then there are the Heavenly Teachers, the Heavenly Guard, the Religion of Tankoun, etc., etc. These latter claim to be purely Korean and, therefore, the only really national faiths. Owing to this claim they win many followers. These followers are also attracted by the semi-political, semi-religious dreams of these sects and by the mystery in which several of them shroud their ceremonies and their true aim.

In speaking of all these religions, we also drew attention to the particular influence which this confused mixture of heterogeneous beliefs has had on the soul of the pagan Korean. He has been led to develop a species of religious eclecticism. Nothing counts except exterior ceremonies. As for beliefs, there is no reason why they should not vary according to individual taste and to circumstances. The final result of this in some instances, practically amounts to atheism.

It is not difficult for pagan Koreans having this kind of a mentality to show tolerance; one religion is as good as another in their opinion. If anyone argues with them, and especially if that person be a foreigner, they will reply: "Let each one follow the religion which appeals to him most." But in the bottom of their hearts, they have a leaning towards one of the religions of their own country, because it is a national religion. They have no objections to observing the ceremonies of several of these

religions, even if the religions teach opposite doctrines. Such contradictions do not trouble them at all.

Sometimes a pagan Korean admires the beauties of Catholic dogma and of the Church's moral teachings. He even expresses a more or less genuine desire to become a member of this religion which promises so much. But he is amazed when he learns what sacrifices he must make in order to remodel his life in conformity with the Divine precepts. He must abandon his idle superstitions and, above all, he can no longer worship his ancestors. If the grace of God has not taken full possession of him, he will find it impossible to follow a religion which excludes all else. The Catholic religion will appear to him as rigid and narrow.

This is the *first* obstacle that Catholicism meets with in Korea.

The *second* is the *materialism*, which has followed in the wake of the new civilization. It is useless to describe the materialism. This civilization has produced the same fruits everywhere it has penetrated. It is hardly surprising that a nation which, until recent years, had practically no intercourse with foreigners should be easily captivated by the material aspect alone of modern culture. For such a nation, this brilliant aspect is the only one of any importance. It fascinates and attracts. Korea has not any principles in itself by means of which this attraction can be overcome.

At the present time, a wave of socialism and bolshevism has swept over the peninsula. These ideas have met with special success in Korea, for the Koreans love something new.

The *third* obstacle is *protestantism*. We will speak of this obstacle at greater length.

The Protestant Peril in Korean.

Before 1882, there were no Protestant missionaries in the "Hermit Kingdom", which was so hermetically sealed against foreigners. But, as soon as Korea made treaties with different nations, many of them came. At the present time, there are Metho-

dists, Presbyterians, Congregationalists, Adventists, Sabbatists, members of the Salvation Army, Anglicans, etc. in the peninsula.

The following statistics will give a good idea of that they have accomplished in Korea in a space of 40 years : —

| | in 1921 | in 1923 |
|---|-----------------------------|---|
| Protestant mission stations | 3,526 | 3,890 |
| Temples or meeting-houses | 2,718 | 3,114 |
| Protestant foreign missionaries | 470 | 542 (more than 100 of |
| Korean missionaries | 265 | 611 these are at Seoul) |
| Catechists and Bible distributors | 1,197 | 1,449 |
| Theological schools and schools for catechists | 6 | 7 |
| Students in these schools | 350 | 802 |
| Medical Schools | 1 | 1 |
| Students in this school | 48 | 63 |
| Hospitals | 25 | 19 |
| Beds in these hospitals | 834 | 681 |
| Boys in primary schools | 32,827 | 45,302 |
| Girls " " " | 14,763 | 20,595 |
| Native protestants | 204,640 | 295,698 — (out of this number 103,957 are baptized) |
| Budget: | several million yen yearly. | |

A careful study of the above figures will necessarily suggest the following question :

Why have the Protestants been so successful in a relatively short space of time? It is useless to deceive oneself, and to believe what people formerly said, namely, that Protestants do not accomplish anything in missionary countries, that they exaggerate their success and that we have nothing to fear from their efforts. This would be equivalent to voluntary blindness and to a refusal to face facts. They do achieve results. We will go so far as to say that these results are tremendous and that they

constitute a real danger for the propagation of the Catholic religion.

There are many reasons for these results. In the *first* place, the Protestant ministers have an inestimable advantage over the Catholic missionaries; their supply of funds is practically unlimited. Their present outlay in Korea amounts to at least 2,000,000 yen yearly. Let us compare this with the scanty funds the Propagation of the Faith is able to allow the missionaries of the three Korean Vicariates. These funds do not amount to 200,000 frs. at present, that is to say, barely 30,000 yen or 15,000 dollars.

The protestant missionaries are in greater number: there are 542, while there are but 60 Catholic missionaries. Moreover, owing to the funds at their command, they are able to employ many native clergymen (611) and a large number of catechists (1,449). They pay these native helpers well. On the contrary, the Catholic Church in Korea still has only 42 native priests and about 30 paid catechists.

It is useless to go on comparing the statistics. A comparison of the respective numbers of schools, dispensaries, hospitals, printing presses, newspapers, periodicals, etc. would always show the same results: on the one side a large personnel and abundant funds in the service of error, on the other a scant budget and a scarcity of apostolic workers in the service of Truth.

Then there is *another reason*: The Protestants do not demand nearly as much of their converts as the Catholic missionaries exact. They preach a very elastic Christianity and the restrictions they impose often amount to little. It is not unusual to meet with Koreans, who are active and zealous Protestants, but who still have concubines or engage in ancestor worship.

Another fact must be added to the foregoing, which is of great importance.—The first aim of the Protestants is to influence the ruling classes. The abundant funds at their disposal, their methodical and finished organization, and their large personnel make this influence possible. We touch here upon one of the reasons of their success and upon an important source of their strength. It cannot be denied that they try to get a hold especially on the higher and middle classes. In order to achieve their

aim, they make use not merely of religious propaganda but of education. Indeed, education seems to come first. They educate by means of their literary, scientific, industrial and commercial schools of all grades; they educate through the medium of their newspapers, periodicals, tracts and reviews, through their famous Young Peoples' Christian Association and by spreading a love for outdoor sports. We could not enumerate all the details of this campaign of education.

The Protestant missionaries have organized this campaign admirably. In carrying it out, their aim is double. They are Anglo-Saxons, that is to say, they are idealists but, at the same time, practical. Their nominal aim is a religious one and this corresponds to their idealistic tendencies. But their fundamental aim is to educate the people, to instill into them their own mentality and thus to acquire an influence over them. This corresponds to the practical side of their nature. Who can foretell what is brewing in the Far East and what will soon develop? It is certain that it is evolving rapidly. It is easy to guess what advantages will be in the hands of those who are guiding this evolution at the present time. These advantages will be not only religious but also political and economic. The Anglo-Saxons, with their practical nature, are well aware of this.

The truth of these statements is more and more evident in Korea, as indeed it is evident elsewhere also. So it is not out of the way to draw special attention to this Protestant propaganda, and to its dangerous results in as far as Catholicism is concerned.

It does not lie within our province to point out the political and economic dangers involved. So we will pass on after stating this one fact, which experience has proved. Protestantism, by reason of its special mentality and of its system of education, is essentially revolutionary. It even happens that it denationalizes those it educates. Catholicism, on the other hand, is essentially conservative and it falls in readily with the customs of the different peoples.

Our wish is merely to point out how Protestant propaganda imperils the future of Catholicism in Korea. It has been the



Pagan Priests in Korea

experience of all the missionaries that, in the places where Protestants have sown the seeds of error, there is little or no hope for the time being of genuine conversions to the Catholic religion. The theories of liberty of conscience, of self-education and of self-government do their work. The principle of authority was formerly held in great esteem by the Koreans. Now it is much weakened. It may be truly said that, once the Koreans have been converted to Protestantism, they are less than ever ready for our doctrine. The principle of authority is inseparable from our doctrine and is the source of its strength. It does not admit of argument nor tangible proof.

This is the present situation. But must we despair and grow discouraged? Surely not. In spite of its great prosperity and of its tremendous successes, Protestantism bears within itself and against itself, wherever it goes, a germ of death, division and disintegration. "An evil tree cannot bring forth good fruit". Therein lies its weakness.

In Korea, we see the sects already breaking up and becoming independent. The theory of self-government works against those who preach it. Here and there groups of native Protestants break away from the foreign missionaries. They want to take their turn at self-government. When the American missionaries reproach them for this falling away, some of them do not scruple to answer: "But we are only following in every detail the doctrine you taught us. If you were invested with a spiritual authority similar to that of the Catholic priests, we would act differently. Before breaking away from you, we would wait until we had enough native ministers to replace you. But who are you? What do you possess that we have not got?" This reply seems eminently sensible.

What is more, we must not allow ourselves to be unduly influenced by Protestant statistics. It is essential to know how to discriminate between quality and quantity. The doctrine taught by the Protestants is very different from that taught by the Catholics, and it does not exact much from its followers. For instance, Protestants baptize polygamists without requiring that they set their domestic affairs in order!

So, when we read the statistics of a Protestant mission, we must understand that the figures have not the same meaning as they would have in the statistics of a Catholic mission.

When the statistics of a Catholic Mission show a certain number of Christians, the figures mean people who are already baptized and who are accomplishing their Christian duties.

In Protestant statistics, on the contrary, many pagans are counted as Christians who have merely handed in their names to some sect, or accepted a Bible. The Protestants sometimes make this distinction themselves. In their statistics, they designate as "communicants" those who have been baptized and they call the others "worshippers". The statistics given above show 295,698 native Protestants. Only 103,957 of these have been baptized.





THE TWELVE MARTYRS OF KOREA
of the Paris Foreign Mission Society

CONCLUSION

These last statements must not make us underrate the considerable success achieved by Protestantism in Korea. This success is altogether too great and, therefore, it would be a foolish error to seem to ignore it, or to despise it. On the contrary, facts must be faced. Once this success has been recognized, it is the duty of every real Catholic to support in every possible way the Society for the Propagation of the Faith. If Catholics would only make as many sacrifices for the Missions as Protestants do, how much Catholic missionaries could accomplish, in spite of the fact that there are so few of them! The missionaries, at least, do not despair nor lose courage. They know that a time will come when the victory will be on their side. The Catholic Church has known victory at every epoch of its history. It has tasted triumph several times in Korea. The Regent, that cruel persecutor of whose barbarous deeds we have spoken above, thought that he could drown the Church in its children's blood, in 1866. Fifteen years later, the King, his son, admitted publicly, in his edict of 1881, that his predecessors had striven against the church in vain. *At the time when King Tjyengtjyong reigned, (1776-1800), says the royal edict, measures were taken against its humble beginnings, and it was not allowed to spread. In very truth, the plant was uprooted and its branches were cut off. But, contrary to every expectation, a plant sprang up from under the one which had been cut down. It was destroyed and it came to life more flourishing than before. And during this interval many Christians had been executed and this happened not once or twice but many times!*

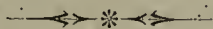
This royal edict seems to bear witness in its own way to the

victory of the Church ; a victory which has continued to become more glorious. A glance at the statistics on the following page will show that the Church in Korea is more than ever prosperous. Why should her triumph and her progress cease now? Why should the blood of so many martyrs have been shed in vain? Eternal life has been promised to the Catholic Church, she can always hope for fresh victories whatever the obstacles in her path. To zealous Catholics is given the privilege of rendering effectnal aid to Christ's missionaries, and of hastening the coming of new triumphs by their prayers, their alms and their sacrifices.



CATHOLIC STATISTICS

in KOREA (1923).



There are three Vicariates Apostolic in Korea: — **SEOUL**, **TAIKOU** and **WONSAN**.

The total population and the Catholic population of each is as follows:

SEOUL (Paris Foreign Missions) — 8,679,120 inhabitants, out of whom 54,979 are Catholics.

TAIKOU (Paris Foreign Missions) — 7,116,653 inhabitants, out of whom 31,457 are Catholics.

WONSAN (Benedictines of St. Odile) — 1,849,988 inhabitants, out of whom 10,815 are Catholics.

IN ALL KOREA — 17,626,761 inhabitants, out of whom 96,151 are Catholics.

N. B. — 1° The Vicariate of Wonsan contains an additional 1,200,00 inhabitants in Manchuria.

2° Out of these 10,815 Catholics in the Vicariate of Wonsan, there are about 9,500 in Chinese territory. But these latter are almost all Koreans who have emigrated.



THE PERSONNEL OF THE THREE KOREAN VICARIATES APOSTOLIC.

Besides these three Vicariates, a new ecclesiastical territory is in the formative stage. The two provinces of North and South Hpyeng-Yang, while still under the jurisdiction of the Vicar Apostolic of Seoul, have been assigned to the *Maryknoll Foreign Missions Society (United States)* since 1922. This territory has a total population of over 2 million, out of whom about 5,000 are Catholics.

| | TOTAL | Seoul | Taikou | Wonsan |
|---|-------|-------|--------|--------|
| Bishops, Vicars Apostolic. | 3 | 1 | 1 | 1 |
| Bishop—Coadjutor. | 1 | 1 | | |
| Provicars. | 3 | 1 | 1 | 1 |
| Missioners. | 59 | 27* | 14 | 18 |
| Korean Priests. | 42 | 30 | 12 | |
| European Benedictine Brothers. | 12 | | | 12 |
| Korean Benedictine Brothers. | 7 | | | 7 |
| Maryknoll Brother. | 1 | 1 | | |
| European Sisters. | 14 | 11 | 3 | |
| Korean Sisters. | 89 | 80 | 9 | |
| Paid Catechists. | 32 | 18 | 10 | 4 |
| Voluntary catechists, heads of Christian villages and women catechists. | 1236 | 726 | 400 | 110 |
| Men teachers. | 257 | 143 | 60 | 54 |
| Women teachers. | 106 | 64 | 30 | 12 |
| Districts. | 68 | 43 | 18 | 7 |
| Churches or chapels. | 235 | 157 | 73 | 10 |
| Mission stations. | 1134 | 635 | 390 | 109 |
| Seminaries. | 3 | 1 | 1 | 1 |
| Students in these Seminaries.. | 248 | 112 | 105 | 31 |

* In this number are included the three priests of the Maryknoll Foreign Missions Society, who are already in Korea and who are taking charge of the territory of Hpyeng-Yang.



A Korean Family

ESTABLISHMENTS, VARIOUS ACTIVITIES, ASSOCIATIONS.

| | TOTAL | Seoul | Taikou | Wonsan |
|---|--------|--------|--------|--------|
| Theologians and Philosophers. | 156 | 26 | 30 | |
| Latinists. | 152 | 61 | 60 | 31 |
| Students in the preparatory course. | 40 | 25 | 15 | |
| Commercial school. | 1 | 1 | | |
| Professors. | 9 | 9 | | |
| Students in this school. . . . | 188 | 188 | | |
| Primary schools (boys). . . . | 122 | 52 | 42 | 28 |
| Students in these schools. . . | 5977 | 2994 | 1357 | 1646 |
| Primary schools (girls). . . . | 44 | 15 | 22 | 7 |
| Students in these schools. . . | 2742 | 1760 | 548 | 434 |
| Orphanages. | 3 | 2 | 1 | |
| Orphans. | 268 | 212 | 56 | |
| Orphans placed in Christian families. | 128 | 101 | 27 | |
| Orphans who have been adopted. | 47 | 47 | | |
| Young Peoples' Catholic Association. | 1 | 1 | | |
| Sections of this Association. . | 19 | 19 | (*) | |
| Members of the Association. . | 1362 | 1362 | | |
| Printing Press. | 1 | 1 | | |
| Typographers. | 9 | 9 | | |
| Volumes edited in 1923. . . . | 40,000 | 40,000 | | |
| Religious Review (for all Korea). | 1 | 1 | | |
| Subscribers to this review. . . | 5,505 | 3,619 | 1,217 | 669 |

(*) In the Vicariate of Taikou, there are also groups of the Young Peoples' Catholic Association, but they have not yet been united in one federation.

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